N.A. 84

NATIONAL ASSEMBLY OF THE CHURCH OF ENGLAND.

Revised Prayer Book (Permissive Use) Measure, 1923.

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LONDON:
NATIONAL ASSEMBLY OF THE CHURCH OF ENGLAND,
CHURCH HOUSE, WESTMINSTER, S.W. 1;
SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,
NORTHUMBERLAND AVENUE, W.C. 2.

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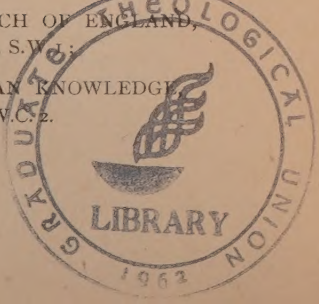

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National Assembly of the Church of England.

Revised Prayer Book (Permissive Use) Measure, 1923.

ARRANGEMENT OF SECTIONS.

SECTION.

1. Permissive use of alternative Book.
2. Amendment of Section 1 of 28 & 29 Vict., c. 122.
3. Certain Acts to have effect subject to the provisions of this Measure.
4. Supplementary forms of service, &c.
5. Interpretation.
6. Short title, extent, repeal and commencement of Measure.

Schedule.

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Revised Prayer Book (Permissive Use) Measure, 1923.

A MEASURE

PROPOSED TO BE PASSED BY

THE NATIONAL ASSEMBLY OF THE CHURCH OF ENGLAND

To authorise the alternative use of certain omissions from, additions to, and deviations from the Book of Common Prayer, and the issue of supplementary forms of service in public worship in the Church of England; and for purposes connected therewith.

Permissive use of alternative Book.

1.—(1) The Book of Common Prayer as amended in accordance with the provisions of the Schedule to this Measure shall constitute an alternative Book of Common Prayer (in this Measure referred to as "the alternative Book"), and the alternative Book, or any portion thereof, or extract therefrom, may be used in public worship at the discretion of the Minister in like manner as the Book of Common Prayer or the corresponding part thereof:

Provided that—

(*a*) when any Order of Service in the alternative Book is so used as aforesaid, that Order shall be used in accordance with such rubrics, tables or other directions contained in that Book as are applicable thereto; and

(*b*) when any portion of or extract from the alternative Book is so used as aforesaid the rubrics, tables and other directions (if any) of that Book which are applicable to such portion or extract shall apply

20219

in lieu of or in addition to or by way of variation from the rubrics, tables or directions of the Book of Common Prayer.

(2) The Archbishops of Canterbury and York may authorise from time to time such persons as they may think fit to print copies of the alternative Book, and may certify that any copy printed by any such person has been printed in accordance with the provisions of this Measure, and a copy of the Book so certified shall be deemed for all purposes of this Measure to be an authentic copy of the said Book.

Amendment of Section one of 28 & 29 Vict., c. 122.

2.—(1) The declaration of assent contained in Section one of the Clerical Subscription Act, 1865, shall have effect as if after the words "so far as" there were inserted the words "is permitted in the alternative Book constituted by the Revised Prayer Book (Permissive Use) Measure, 1923, or as."

(2) Where any person has at the passing of this Measure made the declaration of assent aforesaid, that person shall be deemed to have made the said declaration as amended by this section.

Certain Acts to have effect subject to the provisions of this Measure.

3. The Act of Uniformity, the Universities Tests Act, 1871, and the Act of Uniformity Amendment Act, 1872, shall have effect, subject to the provisions of this Measure.

Supplementary forms of service, &c.

4. The House of Bishops, or the Convocations of Canterbury and York (for the Provinces of Canterbury and York respectively), may from time to time issue such supplementary forms of service as they may consider best adapted to the fuller satisfaction of the exigencies of public worship, and any supplementary service so issued may be used in public worship upon such conditions and at such times as the Ordinary may appoint.

Interpretation.

5.—(1) In this Measure the expressions "Act of Uniformity" and "Book of Common Prayer" shall have the same meanings respectively as in Section one of the Act of Uniformity Amendment Act, 1872.

(2) In this Measure the expression "House of Bishops" means the House of Bishops as defined in the Appendix to the Addresses presented to His Majesty on the tenth day of May, nineteen hundred and nineteen, by the Convocations of Canterbury and York.

(3) The Interpretation Act, 1889, applies for the purpose of the interpretation of this Measure as it applies for the purpose of the interpretation of an Act of Parliament and as if this Measure were an Act of Parliament.

Short title, extent, repeal and commencement of Measure.

6.—(1) This Measure may be cited as "The Revised Prayer Book (Permissive Use) Measure, 1923."

(2) This Measure shall have effect within the Provinces of Canterbury and York only.

(3) Sections two, three, four and eight of, and the Schedule to, the Act of Uniformity Amendment Act, 1872, are hereby repealed.

(4) This Measure shall come into operation on the first Sunday in Advent next after the passing thereof.

[SCHEDULE.

SCHEDULE.

1. The following shall be substituted for "The Order how the Psalter is appointed to be Read":—

"THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ.

Psalms to be read at Morning and at Evening Prayer are appointed for every Sunday in the year, and for certain Holy-days. Otherwise the Psalter with a few omissions (which are noted as they occur) will be read through in order once every month as is appointed.

Whensoever Proper Psalms are appointed, then the Psalms of ordinary course for the day of the month shall be omitted.

On week-days (unless Proper Psalms are provided) shall be read the Psalms for the day of the month, as they are appointed, for Morning and Evening Prayer.

And, whereas *January, March, May, July, August, October,* and *December* have one-and-thirty days apiece; It is ordered, that on the last day of any one of the said months being an ordinary week-day shall be read the Psalms assigned to the 30th day, or else the Psalms of the monthly course omitted on one of the Sundays in that month; So that the Psalter may begin again the first day of the next month ensuing.

And, whereas the 119th Psalm is divided into twenty-two portions, and is over-long to be read at one time; It is so ordered, that at one time shall not be read above four or five of the said portions.

And at the end of every Psalm, and of every such part of the 119th Psalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Psalms have also been selected for use on various occasions, and on such occasions one or more at the discretion of the Minister may be read at Morning and Evening Prayer in place of the Psalms of the day.

Upon occasions to be approved by the Ordinary, other Psalms may, with his consent, be substituted for the Psalms of the day or for those which are appointed in the Table of Proper Psalms."

2. The following shall be substituted for the "Order how the rest of Holy Scripture is appointed to be read":—

"THE ORDER HOW THE REST OF HOLY SCRIPTURE IS APPOINTED TO BE READ.

The Old Testament is appointed for the First Lessons at Morning and Evening Prayer, so as the most part thereof will be read every year once.

The New Testament is appointed for the Second Lessons at Morning and Evening Prayer, so as the most part will be read every year twice.

For Sundays and Holy-days Proper Lessons are appointed both from the Old Testament and from the New Testament.

The first Table of Lessons is arranged according to the weeks of the ecclesiastical year, beginning with the first Sunday in Advent. The Lessons for the immoveable feasts not given in the first Table are to be found in the second Table.

Upon occasions, to be approved by the Ordinary, other Lessons may, with his consent, be substituted for those which are appointed in the Tables."

3. The following shall be substituted for the Table "Proper Psalms on Certain Days":—

"TABLE OF PROPER PSALMS FOR SUNDAYS AND HOLY-DAYS.

——	Mattins.	Evensong.
1st Sunday in Advent ...	1, 7	46, 48
2nd „ „	9, 11	50, 67
3rd „ „	73	75, 76, 82
4th „ „	94	96, 97, 98
Christmas Eve	—	89 (1-36)
Christmas Day	19, 85	132
1st Sunday after Christmas...	2, 8	45, 110, 113
New Year's Eve	—	90, 133, 134
Circumcision	119 (1-32)	91, 121

——	Mattins.	Evensong.
2nd Sunday after Christmas	103	104
Eve of Epiphany	—	19, 87
Epiphany	72	96, 97, 117
1st Sunday after Epiphany...	46, 47, 67	18
2nd „ „ ...	27, 36	68 (omitting vv. 21-23)
3rd „ „ ...	42, 43	33, 34
4th „ „ ...	60, 63	74
5th „ „ ...	99, 112	106
6th „ „ ...	80, 81	78
Septuagesima...	104	147, 148
Sexagesima	139	25, 26
Quinquagesima	15, 20, 23	30, 31
Ash Wednesday	6, 32, 38	102, 130, 143
1st Sunday in Lent	51	6, 32, 143
2nd „ „	119 (1-32)	119 (33-72)
3rd „ „	119 (73-104)	119 (105-144)
4th „ „	119 (145-176)	39, 40
5th „ „	22	51
6th „ „	61, 62	86, 130
Monday in Holy Week ...	13, 25	26, 27, 28
Tuesday „ „ ...	31	88
Wednesday „ „ ...	41, 42, 43	54, 55 (omitting v. 16)
Thursday „ „ ...	56, 64	23, 109 (omitting vv. 8-19)
Good Friday	22	40, 69 (omitting vv. 23-29)
Easter Even	23, 30, 142	115, 116, 117
Easter Day	2, 16, 111	113, 114, 118
1st Sunday after Easter ...	3, 57	103
2nd „ „ ...	120, 121, 122, 123	65, 66
3rd „ „ ...	124, 125, 126, 127	81, 84
4th „ „ ...	128, 129, 130, 131	145, 146
5th „ „ ...	132, 133, 134	107
Eve of Ascension	—	15, 97, 99
Ascension Day	8, 21	24, 47, 110
Sunday after Ascension Day	93, 96	148, 149, 150
Eve of Whitsunday	—	48, 145
Whitsunday	68(omitting vv.21-23)	104
Trinity Sunday	29, 33	93, 99, 115
1st Sunday after Trinity ...	1, 3, 5	4, 7, 8
2nd „ „ ...	10, 12, 13	15, 16, 17
3rd „ „ ...	18	19, 20, 21
4th „ „ ...	24, 25	22, 23
5th „ „ ...	26, 28	27, 29, 30
6th „ „ ...	31, 32	33, 36
7th „ „ ...	34	37
8th „ „ ...	39, 40	41, 42, 43
9th „ „ ...	46, 47, 48	44, 45
10th „ „ ...	50, 53	51, 54
11th „ „ ...	56, 57	61, 62, 63
12th „ „ ...	65, 66	68 (omitting vv. 21-23)
13th „ „ ...	71	67, 72
14th „ „ ...	75, 76	73, 77
15th „ „ ...	84, 85	89

	Mattins.	Evensong.
16th Sunday after Trinity ...	86, 87	90, 91
17th „ „ ...	92, 93	100, 101, 102
18th „ „ ...	103	107
19th „ „ ...	111, 112, 113	120, 121, 122, 123
20th „ „ ...	114, 115	124, 125, 126, 127
21st „ „ ...	116, 117	128, 129, 130, 131
22nd „ „ ...	118	132, 133, 134
23rd „ „ ...	110, 135	137 (omitting vv. 7-9), 138, 139
24th „ „ ...	136	140 (omitting vv. 9, 10), 141 (omitting vv. 7, 8), 142
25th „ „ ...	49	79, 83
26th „ „ ...	84, 144	105
Sunday next before Advent	145, 146	147, 148, 149, 150

One or more of the following Psalms may be used on the occasions specified :—

Eves of Holy-days and Holy-days.—1, 15, 24, 30, 34, 42, 43, 84, 91, 103, 111, 112, 113, 116, portions of 119, 131, 132, 138, 145, 146, 148, 149.

Rogation Days.—34, 62, 63, 65, 66, 67, 102, 121, 127, 144.

Dedication Festival.—24, 48, 84, 122, 132, 133, 134.

Thanksgiving for Harvest.—65, 67, 103, 104, 144, 145, 147, 148, 150.

For Home Missions and Missions beyond the Seas.—2, 45, 46, 47, 48, 67, 72, 85, 87, 96, 97, 100, 117.

Times of trouble or anxiety.—23, 25, 46, 77, 80, 86, 90, 130.

Occasions of thanksgiving. -30, 33, 65, 107, 111, 115, 138, 145, 146, 148, 150."

4. The following shall be substituted for the Calendar with the Table of Lessons :—

"THE CALENDAR.

JANUARY.

1. *Circumcision of our Lord.*
6. *Epiphany of our Lord.*
13. Hilary, Bishop of Poictiers, Confessor & Doctor, 368.
17. Antony of Egypt, Abbot & Confessor, 356.
19. Wulfstan, Bishop of Worcester, Confessor, 1095.
20. Fabian, Bishop of Rome, Martyr, 250.
21. Agnes, Roman Virgin & Martyr, 303.
22. Vincent, Spanish Deacon & Martyr, 304.
25. *Conversion of St. Paul.*
26. Polycarp, Bishop of Smyrna & Martyr, 155.
27. John Chrysostom, Bishop of Constantinople, Confessor & Doctor, 407.

FEBRUARY.

2. *Purification of the Blessed Virgin Mary.*
3. Anskar of Sweden, Bishop, 864.
24. *St. Matthias, Apostle & Martyr.*

MARCH.

1. David, Archbishop of Menevia & Confessor, 6th cent.
2. Chad, Bishop of Lichfield & Confessor, 672
7. Perpetua and her Companions, Carthaginian Martyrs, 203.
8. Thomas of Aquinum, Doctor, 1274.
12. Gregory the Great, Bishop of Rome, Confessor & Doctor, 604.
17. Patrick of Ireland, Bishop and Confessor, 461.
20. Cuthbert, Bishop of Lindisfarne, Confessor, 687.
21. Benedict, Abbot of Monte Cassino & Doctor, c. 540
25. *Annunciation of the Blessed Virgin Mary*

APRIL.

3. Richard, Bishop of Chichester, Confessor, 1253
4. Ambrose, Bishop of Milan & Doctor, 397.
11. Leo the Great, Bishop of Rome & Doctor, 461
19. Alphege, Archbishop of Canterbury & Martyr, 1012.
21. Anselm, Archbishop of Canterbury & Doctor, 1109.
23. George, Martyr, 303.
25. *St. Mark, Evangelist & Martyr.*
30. Catherine of Siena, Virgin, 1380.

MAY.

1. *St. Philip and St. James, Apostles & Martyrs*
2. Athanasius, Bishop of Alexandria, Confessor & Doctor, 373.
4. Monnica, Matron, 387.
6. St. John Evangelist, ante Portam Latinam.
19. Dunstan, Archbishop of Canterbury, Confessor, 988.
25. Aldhelm, Bishop of Sherborne, Confessor, 709
26. Augustine, first Archbishop of Canterbury, Confessor, 605
27. Venerable Bede of Jarrow, Presbyter & Doctor, 735.

JUNE.

5. Boniface, Bishop of Mainz & Martyr, c. 755
9. Columba, Abbot of Iona, 597.
11. *St. Barnabas, Apostle & Martyr*
14. Basil, Bishop of Cæsarea in Cappadocia & Doctor, 379
22. Alban, Martyr, *c.* 304.
24. *Nativity of St. John Baptist.*
28. Irenæus, Bishop of Lyons & Doctor, 202
29. *St. Peter, Apostle & Martyr.*

July.

2. Visitation of the Blessed Virgin Mary.
15. Translation of Swithun, Bishop of Winchester, Confessor, *c.* 862.
5 20. Margaret, Virgin & Martyr at Antioch in Pisidia.
22. *St. Mary Magdalene.*
25. *St. James, Apostle & Martyr.*
26. Anne, Mother of the Blessed Virgin Mary.

August.

10 1. Lammas Day.
5. Oswald, K. of Northumbria & Martyr, 642.
6. *Transfiguration of our Lord.*
7. Name of Jesus.
10. Laurence, Archdeacon at Rome & Martyr, 258.
15 20. Bernard of Clairvaux, Abbot & Doctor, 1153.
24. *St. Bartholomew, Apostle & Martyr.*
28. Augustine, Bishop of Hippo in Africa, Confessor & Doctor, 430.
29. Beheading of St. John Baptist.
20 31. Aidan, Bishop of Lindisfarne & Confessor, 651.

September.

1. Giles of Provence, Abbot & Confessor, *c.* 720.
8. Nativity of the Blessed Virgin Mary.
13. Cyprian, Bishop of Carthage and Martyr, 258.
25 14. Holy Cross Day.
16. Ninian, Bishop in Galloway, *c.* 430.
19. Theodore of Tarsus, Archbishop of Canterbury, Confessor & Doctor, 690.
21. *St. Matthew, Apostle, Evangelist & Martyr.*
30 29. *St. Michael and All Angels.*
30. Jerome, Presbyter, Confessor & Doctor, 420.

October.

1. Remigius, Bishop of Rheims & Confessor, *c.* 530.
2. Francis of Assisi, Confessor, 1226.
35 6. Faith of Aquitaine, Virgin & Martyr, *c.* 304.
9. Denys of Paris, Bishop & Martyr, 3rd cent.
13. Translation of King Edward the Confessor.
17. Etheldreda, Queen, Abbess of Ely, 679.

18. *St. Luke, Evangelist.*
25. Crispin and Crispinian, Martyrs at Soissons, 303.
26. Alfred, King of the West Saxons, 900.
28. *St. Simon and St. Jude, Apostles & Martyrs.*

NOVEMBER.

1. *All Saints' Day.*
2. Commemoration of All Souls.
6. Leonard, Confessor, *c.* 559.
8. Saints, Martyrs and Doctors of the Church of England.
11. Martin, Bishop of Tours & Confessor, *c.* 397.
17. Hugh, Bishop of Lincoln, 1200.
18. Hilda, Abbess of Whitby, 680.
20. Edmund, King of East Anglia & Martyr, 870.
22. Cæcilia, Virgin & Martyr at Rome, 230.
23. Clement, Bishop of Rome & Martyr, 100.
25. Catherine, Virgin & Martyr at Alexandria.
30. *St. Andrew, Apostle & Martyr.*

DECEMBER.

4. Clement of Alexandria, Doctor, *c.* 210.
6. Nicholas, Bishop of Myra in Lycia, 4th cent.
8. Conception of the Blessed Virgin Mary.
16. O Sapientia (the first Christmas Anthem).
17. Ignatius, Bishop of Antioch & Martyr in Rome, *c.* 110.
21. *St. Thomas, Apostle & Martyr.*
25. *Christmas Day.*
26. *St. Stephen, the first Martyr.*
27. *St. John, Apostle & Evangelist.*
28. *Innocents' Day.*"

5. In A TABLE OF ALL THE FEASTS, THAT ARE TO BE OBSERVED IN THE CHURCH OF ENGLAND THROUGHOUT THE YEAR.

After "*St. Peter* the Apostle," there shall be inserted "*St. Mary Magdalene.*"

After "*St. James* the Apostle," there shall be inserted "*Transfiguration of our Lord.*"

6. In A TABLE OF THE VIGILS, FASTS, AND DAYS OF ABSTINENCE, TO BE OBSERVED IN THE YEAR,

the following shall be omitted :—

"*St. Matthias.*"	"*St. Matthew.*"
"*St. Peter.*"	"*St. Simon* and *St. Jude.*"
"*St. James.*"	"*St. Andrew.*"
"*St. Bartholomew.*"	"*St. Thomas.*"

7. In DAYS OF FASTING OR ABSTINENCE.

After the words "except Christmas Day" there shall be added "and the Epiphany, and the Fridays in the octaves of Christmas, Easter and the Ascension."

8. The following shall be inserted after "Days of Fasting or Abstinence" :—

"A TABLE TO REGULATE THE SERVICE WHEN TWO FEASTS OR HOLY-DAYS FALL UPON THE SAME DAY.

When two Feasts or Holy-days fall upon the same day then shall be said the whole Service proper to the day named in the left-hand column of the following Table ; and the Service of the day in the right-hand column shall either be pretermitted or transferred as therein directed.

First Sunday in Advent.	St. Andrew, transferred to Monday.
Fourth Sunday in Advent.	St. Thomas, transferred to Monday.
St. Stephen, St. John Evangelist, Innocents' Day, Circumcision.	First Sunday after Christmas.
Epiphany.	Second Sunday after Christmas.
*Conversion of St. Paul.	Third Sunday after Epiphany.
*Purification of St. Mary the Virgin.	Fourth Sunday after Epiphany, Septuagesima, Sexagesima, Quinquagesima.
Septuagesima and Sexagesima.	Conversion of St. Paul, transferred to Monday.
Sexagesima, Quinquagesima, Ash Wednesday, Sundays in Lent.	St. Matthias, transferred to next day.

Third, fourth and fifth Sundays in Lent.

Sunday, Monday, Tuesday, Wednesday, Thursday next before Easter, Good Friday, **Easter Even, Easter Day, Easter Monday and Tuesday.**

Easter Day and seven days after.

*St. Mark, *St. Philip and St. James.

Ascension Day.

Whitsunday to Trinity Sunday.

*St. Barnabas and all other Holy-days till All Saints' Day inclusive.

Annunciation of the Blessed Virgin Mary, **transferred to Monday.**

Annunciation of the Blessed Virgin Mary, transferred to Tuesday after the first Sunday **after Easter.**

St. Mark, St. Philip and St. James, transferred to Tuesday after the first Sunday **after Easter.**

Second, third, fourth, and fifth Sundays after Easter.

St. Philip and St. James, **transferred to Friday.**

St. Barnabas, transferred to **Tuesday after Trinity Sunday.**

Sundays after Trinity.

* The Collect of the Sunday will follow that of the day.

On great Festivals the only Collect used as the Collect of the **day shall be that of the Festival.**

The Vigil of a transferred Feast shall lapse.

Note.—Whenever a Holy-day falls on, or is transferred to, a Monday, Evensong on Sunday is the first Evensong of the Feast, the Collect of the Sunday being added after that of the Feast. If a Holy-day falls on a Saturday, Evensong on Saturday is the second Evensong of the Feast, the Sunday Collect being added; except the Sunday be Advent Sunday, or the fifth or sixth Sunday in Lent, when Evensong on Saturday is the first Evensong of the Sunday, the Collect of the Feast being added after that of the Sunday.

When St. Matthias' Day is observed on the day after Ash Wednesday, Evensong on Wednesday is that of Ash Wednesday, the Collect of St. Matthias' Day being added after that of Ash Wednesday.

When May 1 is the vigil of Ascension Day, Evensong on Wednesday is the first Evensong of the Ascension.

When St. Philip and St. James' Day is observed on the day after Ascension Day, Evensong on Thursday will be that of the Ascension."

9. At the end of the two rubrics which follow the title

"THE ORDER FOR MORNING AND EVENING PRAYER DAILY TO BE SAID AND USED THROUGHOUT THE YEAR."

the following shall be inserted :—

"Hymns and Anthems agreeable to Holy Scripture and to the doctrine and purpose of this Book may be sung at the beginning or end of any service, and also in the course of any service, but so only as not to interrupt the order and sequence thereof."

10. In THE ORDER FOR MORNING PRAYER.

(A) The following new rubric shall be inserted immediately after the Title :—

"*When the Order for Morning Prayer immediately precedes the Holy Communion, it shall be permissible for the Minister at his discretion to begin at the versicle,* O Lord, open thou our lips. *It shall also be permissible for him to end with the Canticle after the Second Lesson; or he may add the Salutation, and the words* Let us pray, *followed by the second or third Collect.*"

(B) The rubric "*At the beginning of Morning Prayer*" shall be amended by the substitution, for the second sentence thereof, of the following words :—

"*And then he shall say the Exhortation which is written after the said Sentences: or in place thereof (provided that the Exhortation be said at least on the first Sunday in Advent and the first Sunday in Lent) he may at his discretion say,* Let us humbly confess our sins unto Almighty God: *and then shall follow the General Confession.*"

(C) The following shall be inserted after the Absolution:—

"*The Minister may at his discretion, immediately after reading one or more of the opening Sentences from Holy Scripture, say,*

Let us humbly confess our sins unto Almighty God.

Then, all kneeling, he and the people shall say together :

O Almighty Father, Lord of heaven and earth, we confess that we have sinned against thee in thought, word, and deed. Have mercy upon us, O God, after thy great goodness : according to the multitude of thy mercies, do away our offences ; wash us throughly from our wickedness, and cleanse us from our sin ; for Jesus Christ's sake. Amen.

The Absolution, to be pronounced by the Priest alone standing :

May the almighty and merciful Lord grant unto you pardon and remission of all your sins, time for amendment of life, and the grace and comfort of the Holy Spirit. *Amen.*"

D) In the rubric before the *Venite, Exultemus Domino* for the words "*Except on* Easter Day *upon which another Anthem is appointed* :" there shall be substituted the words : —

"*Except on* Easter-Day, *and seven days after, when Proper Anthems are appointed* :" and at the end of the said rubric there shall be added : —

"*On the days hereafter named, before this Psalm and after the* Gloria Patri *which follows it, may be sung or said the Invitatory :*

On the Sundays in Advent. Our King and Saviour draweth nigh : O come, let us adore him.

On Christmas Day and until the Epiphany. — Alleluia. Unto us a child is born : O come, let us adore him. Alleluia.

On the Epiphany and seven days after, and on the Feast of the Transfiguration. The Lord hath manifested forth his glory : O come, let us adore him.

On the Purification and the Annunciation. — The Word was made flesh : O come, let us adore him.

On the Monday following the first Sunday after Easter, and until Ascension Day. Alleluia. The Lord is risen indeed : O come, let us adore him. Alleluia.

On Ascension Day and until Whitsunday. — Alleluia. Christ the Lord ascendeth into heaven : O come, let us adore him. Alleluia.

On Whitsunday and six days after. — Alleluia. The Spirit of the Lord filleth the world : O come, let us adore him. Alleluia.

On Trinity Sunday. — One God in Trinity and Trinity in Unity : O come, let us adore him.

On other Festivals for which a proper Epistle and Gospel are appointed.—The Lord is glorious in his saints: O come, let us adore him."

(E) The last four verses of the *Venite, Exultemus Domino* shall be omitted.

(F) The *Te Deum laudamus* shall be printed in three paragraphs, as in the Accession Service.

(G) In the rubric before the *Benedictus*, the words "*except when that shall happen to be read in the Chapter for the Day, or for the Gospel on* St. John Baptist's *Day*" shall be omitted.

(H) The rubric following shall be substituted for the rubric before the Apostles' Creed:—

"*Then shall be sung or said the Apostles' Creed by the Minister and the people standing: except only upon Trinity Sunday, if in place thereof the Creed of Saint Athanasius be read.*"

(I) The following rubric shall be inserted before the Prayer of St. Chrysostom:—

"*Here may follow any of the Occasional Prayers and Thanksgivings, as need may require.*"

11. In THE ORDER FOR EVENING PRAYER.

(A) The rubric "*At the beginning of Evening Prayer*" shall be amended by the substitution, for the second sentence thereof, of the following words:—

"*And then he shall say the Exhortation which is written after the said Sentences; or in place thereof (provided that the Exhortation be said at least on the first Sunday in Advent and the first Sunday in Lent) he may at his discretion say,* Let us humbly confess our sins unto Almighty God; *and then shall follow the General Confession.*"

(B) The following shall be inserted after the Absolution:—

"*The Minister may at his discretion, immediately after reading one or more of the opening Sentences from Holy Scripture, say,*

Let us humbly confess our sins unto Almighty God.

Then, all kneeling, he and the people shall say together:

O Almighty Father, Lord of heaven and earth, we confess that we have sinned against thee in thought, word, and deed. Have

mercy upon us O God, after thy great goodness, according to the multitude of thy mercies, do away our offences; wash us throughly from our wickedness, and cleanse us from our sin: for Jesus Christ's sake. Amen.

The Absolution, to be pronounced by the Priest alone standing.

May the almighty and merciful Lord grant unto you pardon and remission of all your sins, time for amendment of life, and the grace and comfort of the Holy Spirit. *Amen.*"

c) The rubric following shall be substituted for the rubric before the Apostles' Creed :—

"*Then shall be sung or said the Apostles' Creed by the Minister and the people standing: except only upon Trinity Sunday, if in place thereof the Creed of Saint Athanasius be read.*"

b) The following rubric shall be inserted before the Prayer of St. Chrysostom :—

"*Here may follow any of the Occasional Prayers and Thanksgivings, as need may require.*"

c) The following shall be inserted after the rubric "*Here endeth the Order of Evening Prayer throughout the Year*" :—

"ALTERNATIVE ENDING.

The Minister may, at his discretion, after the third Collect, end the Service with some or all of the following Intercessions :

Let us pray for the King, and all who are set in authority under him.

V. The King shall rejoice in thy strength, O Lord :
R. Exceeding glad shall he be of thy salvation.

Almighty God, the fountain of all goodness, we humbly beseech thee to bless our Sovereign Lord, King *GEORGE*, the Parliaments in all his dominions and all who are set in authority under him; that they may order all things in wisdom, righteousness, and peace, to the honour of thy holy Name, and the good of thy Church and people; through Jesus Christ our Lord. *Amen.*

Let us pray for the unity of all Christian people.

V. Behold how good and joyful a thing it is, brethren :
R. To dwell together in unity.

O Lord Jesus Christ, who didst say to thine Apostles, Peace I leave with you, my peace I give unto you: Regard not our sins, but the faith of thy Church, and grant it that peace and unity which is agreeable to thy will; who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

Or this:

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace: Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

Let us pray for the extension of Christ's Kingdom throughout the world.

V. How beautiful are the feet of them that preach the gospel of peace:
R. And bring glad tidings of good things.

O God, our heavenly Father, who didst manifest thy love by sending thine only begotten Son into the world that all might live through him: Pour thy Spirit upon thy Church that it may fulfil his command to preach the Gospel to every creature; send forth, we beseech thee, labourers into thy harvest; defend them in all dangers and temptations; and hasten the time when the fulness of the Gentiles shall be gathered in, and all Israel shall be saved; through the same thy Son Jesus Christ our Lord. *Amen.*

V. Desire of me, and I shall give thee the heathen for thine inheritance:
R. And the utmost parts of the earth for thy possession.

O God, who hast made of one blood all nations of men for to dwell on the face of the earth, and didst send thy blessed Son Jesus Christ to preach peace to them that are afar off, and to them that are nigh: Grant that all the peoples of the world may feel after thee and find thee; and hasten, O Lord, the fulfilment of thy promise, to pour out thy Spirit upon all flesh; through Jesus Christ our Lord. *Amen.*

Let us pray for the sick and the suffering.

V. He healeth those that are broken in heart:
R. And giveth medicine to heal their sickness

Almighty Father, Giver of life and health: Look mercifully, we beseech thee, on the sick and suffering, especially those for whom our prayers are desired, that by thy blessing upon them and upon those who minister to them, they may be restored, if it be thy gracious will, to health of body and mind, and give thanks to thee in thy Holy Church; through Jesus Christ our Lord. *Amen.*

Here may follow any of the Occasional Prayers and Thanksgivings as need may require.

Then shall be said:

And now, O heavenly Father, we render unto thee our praises and thanksgivings for all thy mercies bestowed upon us, for our creation, preservation, and all the blessings of this life. But above all we thank thee for our redemption through Christ Jesus, for the means of grace afforded us here, and for the hope of glory hereafter; and we beseech thee that we and all those for whom we have now made our supplications may with thankful hearts alway serve thee in holiness and pureness of living; through Jesus Christ our Lord. *Amen.*

Let us remember before God the faithful departed.

V. Enter not into judgement with thy servants, O Lord:
R. For in thy sight shall no man living be justified.

O Eternal Lord God, who holdest all souls in life: We beseech thee to shed forth upon thy whole Church in Paradise and on earth the bright beams of thy light and heavenly comfort; and grant that we, following the good example of those who have loved and served thee here and are now at rest, may with them at length enter into the fulness of thine unending joy; through Jesus Christ our Lord. *Amen.*

To God the Father who loved us, and made us accepted in the Beloved, to God the Son who loved us and loosed us from our sins by his own Blood, to God the Holy Ghost who sheddeth the Love of God abroad in our hearts, to the One true God be all love and all glory for time and for eternity. *Amen.*

The almighty and merciful God bless and keep us this night, and for evermore. *Amen.*

A LATE EVENING SERVICE, WHEN EVENSONG HAS BEEN PREVIOUSLY SAID.

All standing up, the Minister shall say,

The Lord Almighty grant us a quiet night and a perfect end.

Brethren, be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist, steadfast in the faith. 1 *St. Pet.* v. 8, 9.

V. But thou, O Lord, have mercy upon us.
R. Thanks be to God.

Minister. O God, make speed to save us.

Answer. O Lord, make haste to help us.

Minister. Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Minister. Praise ye the Lord.

Answer. The Lord's Name be praised.

Then shall be said one or more of the following Psalms:

Psalm 4; Psalm 31. 1-6; Psalm 91; Psalm 134.

Then shall be read one of the following short Lessons, or some other passage of Holy Scripture at the discretion of the Minister:

Thou, O Lord, art in the midst of us, and we are called by thy name. Leave us not, O Lord our God. *Jer.* xiv. 9.

Or

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.
St. Matt. xi. 28-30.

Or

Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of the eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. *Heb.* xiii. 20, 21.

Here may follow a Hymn.

V. Keep me as the apple of an eye.
R. Hide me under the shadow of thy wings.

Then shall be said or sung the following Anthem and Hymn:

Anthem. Save us, O Lord, while waking, and guard us while sleeping, that awake we may be with Christ, and in peace may take our rest.

NUNC DIMITTIS.

St. Luke ii. 29.

Lord, now lettest thou thy servant depart in peace: according to thy word.
For mine eyes have seen: thy salvation,
Which thou hast prepared: before the face of all people:
To be a light to lighten the Gentiles: and to be the glory of thy people Israel.
Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Anthem. Save us, O Lord, while waking, and guard us while sleeping, that awake we may be with Christ, and in peace may take our rest.

Then shall be said the Apostles' Creed by the Minister and people standing,

I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead; and buried: He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

And after that these Prayers following, all devoutly kneeling:

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father, which art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil. Amen.

V. **Blessed art thou, Lord God of our fathers:**
R. To be praised and glorified above all for ever.

V. Let us bless the Father, the Son, and the Holy Ghost.
R. **Let us praise him and magnify him for ever.**

V. Blessed art thou, O Lord, in the firmament of heaven.
R. To be praised and glorified above all for ever.

V. The Almighty and most merciful Lord guard us and give us his blessing.
R. Amen.

We confess to God Almighty, the Father, the Son, and the Holy Ghost, that we have sinned in thought, word, and deed, through our own grievous fault. Wherefore we pray God to **have mercy upon us.**

Almighty God, have mercy upon us, forgive us all our sins and deliver us from all evil, confirm and strengthen us in all goodness, and bring us to life everlasting. Amen.

If a Priest be present, he shall stand and pronounce the ***following Absolution:***

May the almighty and merciful Lord grant unto you pardon and remission of all your sins, time for amendment of life, and the grace and comfort of the Holy Spirit. *Amen.*

V. **Wilt thou not turn again and quicken us.**
R. **That thy people may rejoice in thee.**

V. **O Lord, show thy mercy upon us.**
R. **And grant us thy salvation.**

V. Vouchsafe, O Lord, to keep us this night without sin.
R. O Lord, have mercy upon us, have mercy upon us.

V. **O Lord, hear our prayer:**
R. **And let our cry come unto thee.**

Let us pray.

Then shall be said one or more of the following three Collects.

Lighten our darkness, we beseech thee, O Lord; and by thy

great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

Look down, O Lord, from thy heavenly throne, illuminate the darkness of this night with thy celestial brightness, and from the sons of light banish the deeds of darkness; through Jesus Christ our Lord.

Be present, O merciful God, and protect us through the silent hours of this night, so that we who are wearied by the changes and chances of this fleeting world, may repose upon thy eternal changelessness; through Jesus Christ our Lord.

V. We will lay us down in peace and take our rest:
R. For it is thou, Lord, only that makest us dwell in safety.
V. Let us bless the Lord.
R. Thanks be to God."

12. The following rubric shall be substituted for the rubric at the beginning of the Quicunque Vult:—

"*On Trinity Sunday, at Morning or Evening Prayer, may be sung or said this confession of our Christian Faith, commonly called the Creed of Saint Athanasius, or else the Minister alone may read the same to the people,*"

and the Creed shall be printed in accordance with the following revised translation:—

"Whosoever would be saved: needeth before all things to hold fast the Catholick Faith.

Which Faith except a man keep whole and undefiled: without doubt he will perish eternally.

Now the Catholick Faith is this: that we worship one God in Trinity, and the Trinity in Unity;

Neither confusing the Persons: nor dividing the Substance.

For there is one Person of the Father, another of the Son: another of the Holy Ghost;

But the Godhead of the Father, and of the Son, and of the Holy Ghost is all one: the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost;

The Father uncreated, the Son uncreated: the Holy Ghost uncreated;

The Father infinite, the Son infinite : the Holy Ghost infinite ;
The Father eternal, the Son eternal : the Holy Ghost eternal ;
And yet there are not three eternals : but one eternal ;
As also there are not three uncreated, nor three infinites : but one infinite, and one uncreated.
So likewise the Father is almighty, the Son almighty : the Holy Ghost almighty ;
And yet there are not three almighties : but one almighty.
So the Father is God, the Son God : the Holy Ghost God ;
And yet there are not three Gods : but one God.
So the Father is Lord, the Son Lord : the Holy Ghost Lord ;
And yet there are not three Lords : but one Lord.
For like as we are compelled by the Christian verity : to confess each Person by himself to be both God and Lord ;
So are we forbidden by the Catholick Religion : to speak of three Gods or three Lords.
The Father is made of none : nor created, nor begotten.
The Son is of the Father alone : not made, nor created, but begotten.
The Holy Ghost is of the Father and the Son : not made, nor created, nor begotten, but proceeding.
There is therefore one Father, not three Fathers ; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.
And in this Trinity there is no before or after : no greater or less ;
But all three Persons are co-eternal together : and co-equal.
So that in all ways, as is aforesaid : both the Trinity is to be worshipped in Unity, and the Unity in Trinity.
He therefore that would be saved : let him thus think of the Trinity.

Furthermore it is necessary to eternal salvation : that he also believe faithfully the Incarnation of our Lord Jesus Christ.
Now the right Faith is that we believe and confess : that our Lord Jesus Christ, the Son of God, is both God and Man.
He is God, of the Substance of the Father, begotten before the worlds : and he is Man, of the Substance of his Mother, born in the world ;
Perfect God : perfect Man, of reasoning soul and human flesh subsisting ;
Equal to the Father as touching his God-head : less than the Father as touching his Manhood.
Who although he be God and Man : yet he is not two, but is one Christ ;
One, however, not by conversion of Godhead into flesh : but by taking of Manhood into God ;

One altogether: not by confusion of Substance, but by unity of Person.

For as reasoning soul and flesh is one man: so God and Man is one Christ;

Who suffered for our salvation: descended into hell, rose again from the dead;

Ascended into heaven, sat down at the right hand of the Father: from whence he shall come to judge the quick and the dead.

At whose coming all men must rise again with their bodies: and shall give account for their own deeds.

And they that have done good will go into life eternal: they that have done evil into eternal fire.

This is the Catholick Faith: which except a man do faithfully and steadfastly believe, he cannot be saved."

13. In THE LITANY.

(A) The following rubric shall be substituted for the first rubric:—

"*Here followeth the Litany, or General Supplication, to be sung or said upon* Sundays, Wednesdays, *and* Fridays (*except on Christmas Day, Easter Day, and Whitsunday*), *on the Rogation Days, and at other times when it shall be commanded by the Ordinary.*"

(B) The following suffrage shall be inserted after that for Bishops, Priests, and Deacons:—

* "That it may please thee to bless thy servants at this time [to be] admitted to the Order of Deacons or of Priests, and to pour thy grace upon them; that they may duly execute their office, to the edifying of thy Church, and the glory of thy holy Name."

And the following footnote shall be inserted at the foot of the page on which the last mentioned suffrage appears:—

"* *To be used in the Ember Weeks, and on the day of an Ordination.*"

(C) For the words "Lords of the Council and all the Nobility" there shall be substituted the words "the High Court of Parliament, and all the King's Councillors."

(D) For the words "bless and keep the Magistrates" there shall be substituted the words "bless all Judges and Magistrates."

(E) The following suffrage shall be inserted after the words "all thy people" :—

"That it may please thee to further the work of the Church in all the world, and to send forth labourers into thy harvest."

(F) The following rubric shall be substituted for the rubric before the Lord's Prayer :—

"*When the Order for Holy Communion is to follow immediately, all that here follows may be omitted. At other times the Minister and the people with him shall say the Lord's Prayer.*"

(G) After the Lord's Prayer the following rubric shall be inserted :—

"*Then may be said the Prayers which follow the Litany, or one or more of the Prayers upon Several Occasions, which are hereafter provided, and then shall be said :*"

(H) For the word "*Priest,*" wherever it occurs, there shall be substituted the word "*Minister.*"

(I) The words from "*Priest.* O Lord, deal not with us after our sins" to the words "*Graciously hear us, O Lord Christ*" shall be omitted.

14. After the rubric "*Here endeth the Litany*" the following shall be inserted :—

"A SUPPLICATION WHICH MAY BE USED AFTER THE LORD'S PRAYER IN THE LITANY, AND AT PENITENTIAL SEASONS AND IN TIMES OF TROUBLE.

Minister. O Lord, deal not with us after our sins.

Answer. Neither reward us after our iniquities.

Let us pray.

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful : Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us ; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought ; and by the providence of thy goodness they may be dispersed ; that we thy servants, being hurt by no persecutions, may evermore give

thanks unto thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

Minister and People. O Lord, arise, help us, and deliver us for thy Name's sake.

Minister. O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

Minister and People. O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son, and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Minister and People. O Lord, arise, help us, and deliver us for thy Name's sake.

V. From our enemies defend us, O Christ.
R. Graciously look upon our afflictions.

V. Pitifully behold the sorrows of our hearts.
R. Mercifully forgive the sins of thy people.

V. Favourably with mercy hear our prayers.
R. O Son of David, have mercy upon us.

V. Both now and ever vouchsafe to hear us, O Christ.
R. Graciously hear us, O Christ; graciously hear us, O Lord Christ."

15. In the PRAYERS AND THANKSGIVINGS UPON SEVERAL OCCASIONS.

(A) The rubric "*To be used in lieu of the two final Prayers of the Litany, or of Morning and Evening Prayer.*" shall be omitted.

(B) The following shall be substituted for the Prayers and Thanksgivings set out in the Book of Common Prayer:—

PRAYERS.

1. "*For Unity.*

Let us pray for the unity of all Christian people.

V. Behold how good and joyful a thing it is, brethren
R. To dwell together in unity.

O Lord Jesus Christ, who didst say to thine Apostles, Peace I leave with you, my peace I give unto you: Regard not our sins, but the faith of thy Church, and grant it that peace and unity which is agreeable to thy will; who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

Or this:

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace: Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

2. *A Commemoration of the faithful Departed.*

Let us remember before God the faithful departed.

V. The righteous live for evermore:
R. Their reward also is with the Lord.

O God of the spirits of all flesh, we praise and magnify thy holy Name for all thy servants who have finished their course in thy faith and fear, for the Blessed Virgin Mary, for the holy Patriarchs, Prophets, Apostles, and Martyrs, and for all other thy righteous servants, known to us or unknown; and we beseech thee that, encouraged by their examples, and strengthened by their fellowship, we also may be found meet to be partakers of the inheritance of the saints in light; through the merits of thy Son Jesus Christ our Lord. *Amen.*

3. *For Missions.*

Let us pray for the extension of Christ's Kingdom throughout the world.

V. Declare his honour unto the heathen:
R. And his wonders unto all people.

O God of all the nations of the earth, remember the multitudes of the heathen, who, though created in thine image, are ignorant of thy love, and, according to the propitiation of thy Son Jesus Christ, grant that by the prayers and labours of thy Holy Church they may be delivered from all superstition and unbelief, and brought to worship thee: through him whom thou hast

sent to be our Salvation, the Resurrection and the Life of all the faithful, the same thy Son Jesus Christ our Lord. *Amen.*

4. For the increase of the sacred Ministry.

Let us pray for the increase of the sacred Ministry.

V. Pray ye the Lord of the harvest:
R. That he will send forth labourers into his harvest.

O Almighty God, look mercifully upon the world which thou hast redeemed by the blood of thy dear Son, and call many to the ministry of thy Church, so that by their labours thy light may shine in the darkness, and the kingdom of thy Son be hastened by the perfecting of thine elect; through Jesus Christ our Lord. *Amen.*

5. In the Ember Weeks, to be said every day, for them that are to be admitted into Holy Orders.

Let us pray for them that are to be admitted into Holy Orders.

V. Let thy priests be clothed with righteousness:
R. And let thy saints sing with joyfulness.

Almighty God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son: Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of thy Church. And to those which shall be ordained to any holy function give thy grace and heavenly benediction; that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

Or this:

Almighty God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church: Give thy grace, we humbly beseech thee, to all those who are to be called to any office or administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.*

Note.—During the Ember Weeks either of these prayers may be said after the Collect of the day, and the second may be used on the day of an Ordination or of a Consecration.

6. *For the Convocations of the Church.*

Let us pray for God's blessing upon the Convocations of the Church.

V. Shew the light of thy countenance upon thy servants :
R. And teach them thy statutes.

O Lord God, the Father of Lights and Fountain of all Wisdom, who in the days of the Apostles didst send thy Holy Spirit to direct the first Council of thy Church in Jerusalem : Look mercifully upon us, and so bless the Bishops and Clergy in Convocation assembled, that through their deliberations thy Church may be preserved in the true faith, and in godly discipline ; through our Lord and Saviour Jesus Christ. *Amen.*

7. *For the National Assembly of the Church of England.*

Let us pray for God's blessing upon the National Assembly of the Church of England.

V. With God is wisdom and might :
R. He shall give counsel and understanding.

Guide, we beseech thee, Almighty God, with the light of thy Holy Spirit, the Bishops, Clergy and Laity in the Church Assembly, that they may wisely take counsel together for the good of thy Church and the glory of thy Name ; through Jesus Christ our Lord.

8. *During the Vacancy of a See or of a Parochial Charge.*

Let us pray that a faithful pastor may be given to this diocese [*or* parish].

V. Endue thy ministers with righteousness :
R. And make thy chosen people joyful.

Almighty God, the giver of every good gift, look graciously, we beseech thee, on thy Church, and so guide with thy heavenly wisdom the minds of those to whom is committed the choice of a Bishop for this diocese [*or* Rector *or* Vicar for this parish] that we may receive a faithful pastor, who shall feed thy flock according to thy will, and make ready a people acceptable unto thee ; through Jesus Christ, thine only Son, our Lord. *Amen.*

9. *For Candidates for Confirmation.*

Let us pray for those who are being prepared for Confirmation.

V. Our Father which is in heaven :
R. Shall give his Holy Spirit to them that ask him.

O God, who through the teaching of thy Son Jesus Christ didst prepare the disciples for the coming of the Comforter: Make ready, we beseech thee, the hearts and minds of thy servants who at this time are seeking the gift of the Holy Ghost through the laying on of hands, that, drawing near with penitent and faithful hearts, they may be filled with the power of his divine indwelling; through the same Jesus Christ our Lord. *Amen.*

10. *For the King's Majesty.*

Let us pray for the King.

V. The King shall rejoice in thy strength, O Lord:
R. Exceeding glad shall he be of thy salvation.

Almighty God, whose kingdom is everlasting, and power infinite: Have mercy upon the whole Church; and so rule the heart of thy chosen Servant *GEORGE*, our King and Governor, that he (knowing whose minister he is) may above all things seek thy honour and glory: and that we, and all his subjects (duly considering whose authority he hath) may faithfully serve, honour and humbly obey him, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Or

Almighty and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of *GEORGE* thy Servant, our King and Governor, that, in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

11. *For the High Court of Parliament, to be read during their Session.*

Let us pray for the High Court of Parliament.

V. Commit thy way unto the Lord:
R. And he shall bring it to pass.

Most gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our Sovereign Lord the King at this time assembled

That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign, and his Dominions; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessaries, for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

12. *For use at the time of an election.*

Let us pray for God's guidance in this present election.

V. In all thy ways acknowledge him:
R. And he shall direct thy paths.

Almighty God, the source of all wisdom, direct, we beseech thee, the minds of those now called to elect fit persons to serve in the High Court of Parliament [*or* the Council of this county; *or* city; *or as need may require*], that they may have regard to thy glory and the welfare of thy people; and on those whom they shall choose, bestow, of thy goodness, the spirit of wisdom and true religion; for the sake of our Lord and Saviour Jesus Christ. *Amen.*

13. *On the Rogation Days.*

Let us pray for God's blessing on the fruits of the earth and the labours of men.

V. The eyes of all wait upon thee, O Lord:
R. And thou givest them their meat in due season.

Almighty God, who hast blessed the earth that it should be fruitful, and bring forth abundantly whatsoever is needful for the life of man: Prosper, we beseech thee, the labours of the husbandman, and grant such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in thy goodness, to the praise of thy holy Name; through Jesus Christ our Lord. *Amen.*

O Almighty God, Who hast made the sea and all that moveth therein: Bestow thy blessing on the harvest of the waters, that it may be abundant in its season, and on our fishermen and mariners, that they may be safe in every peril of the deep; so that we all with thankful hearts may acknowledge thee who art the Lord of the sea and of the dry land; through Jesus Christ our Lord. *Amen.*

Almighty Father, who by thy Son Jesus Christ hast sanctified labour to the welfare of mankind: Prosper, we pray thee, the industries of this land and all those who are engaged therein; that shielded in all their temptations and dangers, and receiving a rich reward of their labours, they may praise thee by living according to thy will; through Jesus Christ our Lord. *Amen.*

14. *For Seasonable Weather.*

Let us pray for seasonable weather.

V. The Lord will fulfil the desire of them that fear him:
R. He also will hear their cry and will help them.

O God, heavenly Father, who by thy Son Jesus Christ hast promised to them that seek first thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance: Send us, we beseech thee, such seasonable weather that we may receive the fruits of the earth to our comfort, and to thy honour; through Jesus Christ our Lord. *Amen.*

15. *In the time of Dearth and Famine.*

Let us pray for relief in this time of scarcity.

V. Cast thy burden upon the Lord:
R. And he shall nourish thee.

O God, our heavenly Father, who by thy blessed Son hast taught us to ask our daily bread of thee: Behold, we beseech thee, the affliction of thy people, and send us a seasonable relief in this our necessity. Increase the fruits of the earth by thy heavenly benediction: and grant that we, receiving with thankfulness thy gracious gifts, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. *Amen.*

16. *In the time of any common Plague or Sickness.*

Let us pray for succour in this time of sickness.

V. He forgiveth all thy sin:
R. And healeth all thine infirmities.

Grant, we beseech Thee, merciful Lord, help and deliverance unto us who are visited with grievous mortality and sickness. Sanctify to us this our sore distress, and prosper with thy continual blessing those who labour to devise for mankind protection against disease and pain: through him who healed all manner of sickness, thy Son Jesus Christ our Lord. *Amen.*

17. *In the time of War.*

Let us pray for the help and guidance of God in this time of War.

V. God is our hope and strength:
R. A very present help in trouble.

O Almighty God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent: Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, asswage their malice, and confound their devices; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory; through the merits of thy only Son, Jesus Christ our Lord. *Amen.*

Or this:

O Almighty Lord, who art a most strong tower to all them that put their trust in thee: Be now and evermore our defence; give victory to the forces of the King; look in pity upon the wounded and the prisoners; cheer the anxious; comfort the bereaved; succour the dying; have mercy on the fallen; and hasten the time when war shall cease in all the world; through Jesus Christ our Lord. *Amen.*

Or this:

O most powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things: Thou sittest in the throne judging right, and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us: for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

18. *For Industrial Peace.*

Let us pray for the maintenance of Industrial Peace.

V. Owe no man anything but to love one another:
R. For he that loveth his neighbour hath fulfilled the law.

O God, the Father of all mankind, we beseech thee to inspire us with such love, truth and equity, that in all our dealings one with another we may show forth our brotherhood in thee; for the sake of Jesus Christ our Lord. *Amen.*

Let us pray that God may guide to a wise and righteous issue the present industrial trouble.

V. Keep ye judgment and do justice:
R. For my salvation is near to come, and my righteousness to be revealed.

O God, who in thy providence hast appointed to every man his work: Remove, we humbly beseech thee, from those who are now at variance, all spirit of strife and all occasion of bitterness, that, seeking only what is just and equal, they may live and work together in brotherly union and concord, to their own well-being, and the prosperity of the realm; through Jesus Christ our Lord. *Amen.*

19. *For Universities and other Places of Learning.*

Let us pray for all Universities and other Places of Learning.

V. If any man lack wisdom let him ask of God:
R. That giveth to all liberally, and upbraideth not.

O Almighty God, of whose only gift cometh wisdom and understanding: Regard, we beseech thee, with thy gracious favour all universities, colleges, and schools, that knowledge may be increased, and true religion flourish and abound: bless them that teach and them that learn: and grant that in humility of heart they may seek unto thee, who art the fountain of all wisdom; through Jesus Christ our Lord. *Amen.*

20. *For Hospitals and Infirmaries.*

Let us pray for God's blessing on all Hospitals and Infirmaries.

V. Himself took our infirmities:
R. And bare our sicknesses.

Almighty God, whose blessed son Jesus Christ went about doing good, and healing all manner of sickness and all manner of disease among the people: Continue, we beseech thee, this his gracious work among us, especially in the Hospitals and Infirmaries of our land; cheer, heal, and sanctify the sick; grant to the physicians, surgeons, and nurses wisdom and skill,

sympathy and patience; and send down thy blessing on all who labour to prevent suffering and to forward thy purposes of love; through Jesus Christ our Lord. *Amen.*

21. *For all conditions of men, to be used at such times when the Litany is not appointed to be said.*

Let us pray for all men according to their needs.

V. The Lord is loving unto every man:
R. And his mercy is over all his works.

O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially, we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate; [**especially those for whom our prayers are desired;*] that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ, his sake. *Amen.*

* *This to be said when any desire the Prayers of the Congregation.*

22. *A Prayer that may be said after any of the former.*

O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

THANKSGIVINGS.

1. *A General Thanksgiving.*

Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; [**particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the re-

* *This to be said when any that have been prayed for desire to return praise.*

demption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth thy praise, not only with our lips, but in our lives: by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

2. *For Seasonable Weather.*

O Lord God, who hast in thy mercy relieved and comforted thy servants by this seasonable change of weather: We yield thee hearty thanks for this thy goodness towards us, beseeching thee to give us grace to use all thy mercies to the honour and glory of thy holy Name; through Jesus Christ our Lord. *Amen.*

3. *For the Blessings of Harvest.*

O Lord God Almighty, the Creator and Father of all, we yield thee hearty thanks that thou hast ordained for mankind both seedtime and harvest, and dost now bestow upon us thy children the fruits of the earth in their season. For these and all other thy mercies we laud and magnify thy glorious Name; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

4. *For Plenty.*

O most merciful Father, who of thy gracious goodness hast heard the devout prayers of the Church, and turned our dearth and scarcity into cheapness and plenty: We give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase to thy glory and our comfort; through Jesus Christ our Lord. *Amen.*

5. *For Peace and Deliverance from our Enemies.*

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies: We yield thee praise and thanksgiving for deliverance from our enemies, and for the gracious gift of peace: We confess that it is of thy goodness alone that we have been preserved; and we beseech thee still to continue thy mercies towards us, that we may always acknowledge thee as our Saviour and mighty Deliverer; through Jesus Christ our Lord. *Amen.*

6. *For restoring Public Peace at Home.*

O Eternal God, our heavenly Father, who alone makest men to be of one mind in an house: We bless thy holy Name, that it hath pleased thee to appease the strife which hath lately prevailed amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving: through Jesus Christ our Lord. *Amen.*

7. *For Deliverance from Common Sickness.*

O Lord God, who dost not willingly afflict the children of men: We most heartily thank thee that in thy mercy thou hast delivered us from sickness and affliction, and with grateful hearts we desire to offer unto thy fatherly goodness ourselves, our souls and bodies, to be a living sacrifice unto thee, always praising and magnifying thy loving-kindness in the midst of thy Church: through Jesus Christ our Lord. *Amen.*"

16. In THE COLLECTS, EPISTLES, AND GOSPELS.

A The following rubric shall be added after the words "*next before*":—

"*Note also, that the Collect, Epistle, and Gospel appointed for the Sunday shall serve all the week after unless there be other provision made in this Book or sanctioned by the Ordinary.*"

B The following shall be inserted after the Gospel of the Fourth Sunday in Advent:—

"*Christmas Eve.*

THE COLLECT.

O God, who makest us glad with the yearly remembrance of the birth of thy only Son, Jesus Christ: Grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him, when he shall come to be our Judge; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

FOR THE EPISTLE. Micah v. 2.

But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel. And he shall stand and feed his flock in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide; for now shall he be great unto the ends of the earth. And this man shall be our peace.

THE GOSPEL. St. Matt. i. 18.

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins."

The following shall be inserted after the Gospel of Christmas Day:—

The following Collect, Epistle and Gospel may be used before dawn, instead of the above:

THE COLLECT.

O God, who hast made this hallowed season to glow with the brightness of Thy coming who is the Light of the World: Grant that we who hail on earth the mystery of his appearing may rejoice hereafter in the light of his heavenly Presence, who with thee and the Holy Ghost liveth and reigneth, one God, world without end. *Amen.*

THE EPISTLE. Titus ii. 11.

The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly, in this

present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

The Gospel. St. Luke ii. 1.

And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria. And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

(D) The following additional Collect shall be inserted after the Collect of the Circumcision of Christ:—

"O Eternal Lord God, who hast brought thy servants to the beginning of another year: Pardon, we humbly beseech thee, our transgressions in the past, and graciously abide with us all the days of our life; through Jesus Christ our Lord. *Amen.*"

And the following shall be substituted for the Epistle of the Circumcision of Christ:—

"The Epistle. Ephes. ii. 11.

Remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the

Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us: having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father."

E The rubric after the Gospel of the Circumcision of Christ shall be omitted, and the following shall be inserted: –

"*For the days between the Circumcision and the Epiphany.*

THE COLLECT.

O God, who didst wonderfully create, and yet more wonderfully restore, the dignity of man's nature: Grant, we beseech thee, that we may be united to the Divinity of thy Son, our Lord Jesus Christ, who deigned to become partaker of our humanity; through the same Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St. John iv. 9.

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

THE GOSPEL. St. John i. 14.

The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father.

full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath delared him."

(F) For the title "The Sunday next before Easter" there shall be substituted the title "The Sunday next before Easter, commonly called Palm Sunday," and after the title the following new rubric shall be inserted :—

"*The Passion according to St. Matthew (St. Matt. xxvi. and xxvii. to v.* 61) *may be read or sung at any Celebration of the Holy Communion on this day immediately before the Gospel, which in that case shall be St. Matt. xxvii.* 62 *to end; and instead of the Second Lessons appointed for the day there shall be read:*

Morning: St. Luke xix. 29 to end.

Evening: St. Luke xx. 9-20; *or*
St. John xii. 1-19.

Where there are more celebrations of the Holy Communion than one, and the Passion according to St. Matthew is read at one of those celebrations, St. Matt. xxi. 1-13 *may at any other celebration be substituted for the Gospel appointed in this Book.*"

(G) The Collect of the Sunday next before Easter shall be printed in the proper place for the Monday, Tuesday, Wednesday and Thursday following.

(H) The following new rubric shall be inserted immediately after the title "Good Friday" :—

"*The Passion according to St. John (St. John xviii. and xix. to v.* 37) *may be read or sung at the Ante-Communion Service on this day, immediately before the Gospel, which in that case shall be St. John xix.* 38-*end; and instead of the Second Lesson appointed for Morning Prayer there shall be read St. John xii.* 20-33."

(I) The following Collect shall be substituted for the Third Collect of Good Friday :—

"O merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but

rather that he should be converted and live: Have mercy upon thine ancient people the Jews, and upon all who deny thee or know thee not; take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy fold, that they may be saved among the remnant of the true Israelites, and be made one flock under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*"

(J) The following rubric shall be substituted for the rubric after the title "Easter Day":—

"*At Morning Prayer on Easter Day and seven days after, instead of the Psalm* O come, let us sing, &c., *these Anthems shall be sung or said.*"

(K) After the Gospel of Easter Day the following shall be inserted:—

"*Or*

THE EPISTLE. Heb. xiii. 20.

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

THE GOSPEL. St. Mark xvi. 1.

When the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

The following Collect may be used as an additional Collect on Easter Day and seven days after:

O God, who for our redemption didst give thine only begotten Son to the death of the Cross, and by his glorious resurrection hast delivered us from the power of our enemy: Grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection; through the same Jesus Christ our Lord. *Amen.*

And the following alternatives may be used on Wednesday, Thursday, Friday and Saturday in Easter Week:

For the Epistle. Acts v. 27.

And the high priest asked them, saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

The Gospel. St. Mark xvi. 1.

When the sabbath was past Mary Madgalene, and Mary the mother of James, and Salome, had bought sweet spices that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away; for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he said unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you."

(L) After the Gospel of Ascension Day the following rubric shall be inserted :—

"*The Collect, Epistle and Gospel of Ascension Day shall be used on the two days following unless another Collect, Epistle and Gospel be provided.*"

(M) After the Gospel of Whitsunday the following shall be inserted :—

"*Or*

St. John xiv. 15.

Jesus said unto his disciples If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth: whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me."

(N) The following shall be inserted after the Gospel of the Tuesday in Whitsun-Week :—

"*On the Wednesday, Thursday, Friday and Saturday in Whitsun-Week, the following alternative Epistle and Gospel may be used:*

The Epistle. 1 Cor. xii. 7.

The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles;

to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

THE GOSPEL. St. John xvi. 25.

These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do."

(o) After the Gospel of St. Peter's Day the following shall be inserted:—

"*Visitation of the Blessed Virgin Mary.*

THE COLLECT.

O God, who didst lead the Blessed Virgin Mary to visit Elisabeth to their mutual joy and comfort: Grant unto thy people that as Mary did rejoice that she was called the Mother of the Lord, so they may ever joyfully believe that he truly took flesh, who is thine eternal and only begotten Son; through the same Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Isaiah lxi. 10.

I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

THE GOSPEL. St. Luke i. 39.

Mary arose in those days, and went into the hill country with haste, into a city of Juda; and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

St. Mary Magdalene.

THE COLLECT.

O Almighty God, whose blessed Son did call and sanctify Mary Magdalene to be a witness to his resurrection: Mercifully grant that by thy grace we may be healed of all our infirmities, and always serve thee in the power of his endless life, who with thee and the Holy Ghost liveth and reigneth one God, world without end. *Amen.*

THE EPISTLE. 2 Cor. v. 14.

The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

THE GOSPEL. St. John xx. 11.

Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto

her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her."

(P) After the Gospel of St. James the Apostle the following shall be inserted:—

"*The Transfiguration.*

THE COLLECT.

Almighty and everlasting God, whose blessed Son was revealed to the three Apostles when he was transfigured on the holy mount, and in the excellent glory spake with Moses and Elijah of his decease which he should accomplish at Jerusalem: Grant to us thy servants that though now we see him not, yet in faith beholding the light of his countenance, we may be strengthened to bear the cross; through the same Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 John iii. 1.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.

THE GOSPEL. St. Mark ix. 2.

After six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses: and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us

to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not what to say; for they were sore afraid. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

Name of Jesus.

THE COLLECT.

O Almighty God, who hast given unto thy Son Jesus Christ the Name which is above every name, and hast taught us that there is salvation in none other: Mercifully grant that, as thy faithful people have comfort and peace in his Name, so they may ever labour to publish it unto all nations; through the same Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Acts iv. 8.

Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

THE GOSPEL. St. Matt. i. 20.

But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

(Q) After the Gospel of St. Bartholomew the Apostle there shall be inserted :—

"*Nativity of the Blessed Virgin Mary.*

THE COLLECT.

O Almighty God, who didst endue with singular grace the Blessed Virgin Mary, the Mother of our Lord : Vouchsafe, we beseech thee, to hallow our bodies in chastity and our souls in humility and love ; through the same thy Son Jesus Christ our blessed Lord and Saviour. *Amen.*

FOR THE EPISTLE. Gen. iii. 9.

The Lord God called unto Adam, and said unto him, Where art thou ? And he said, I heard thy voice in the garden, and I was afraid, because I was naked ; and I hid myself. And he said, Who told thee that thou wast naked ? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat ? And the man said, The woman whom thou gavest to be with me she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done ? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field ; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life : and I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel.

THE GOSPEL. St. Luke xi. 27.

It came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it."

(R) After the Gospel of All Saints' Day there shall be inserted :—

"*Commemoration of All Souls.*

THE COLLECT.

Almighty, eternal God, who wouldest have all men to be saved : Be merciful, we beseech thee, to the souls of thy servants,

who have departed from this world in the confession of thy Name, that they may be joined to the company of thy Saints: through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Thess. iv. 13.

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

THE GOSPEL. St. John xi. 21.

Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

Ember Days (except in Whitsun-Week).

THE COLLECT.

Almighty God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son: Mercifully look upon the same, and so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of thy Church. And to those which shall be ordained to any holy function give thy grace and heavenly benediction; that both by their life and doctrine they may set forth thy glory,

and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

Or this:

Almighty God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church: Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Eph. iv. 7.

But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Or

Acts xx. 28.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch,

and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Or

Acts xiii. 44.

And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region.

The Gospel. St. John x. 1.

Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before

me are thieves and robbers: but the sheep did not hear them I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one flock, and one shepherd.

Or

St. Matt. ix. 35.

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Or

St. Luke iv. 16.

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears.

Feast of the Consecration of a Church.

If the day of consecration be not known, the feast may be observed on the first Sunday in October.

THE COLLECT.

O God, by whose providence we celebrate again the consecration of this holy temple: Send down upon us, we beseech thee, the dew of thy heavenly blessing, and because holiness becometh thine house for ever, sanctify us, that we may be living temples, holy and acceptable unto thee; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Pet. ii. 1.

Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

THE GOSPEL. St. Matt. xxi. 12.

Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

Thanksgiving for Harvest.

On a Sunday or Holy-day, the Collect, Epistle and Gospel of the Sunday or Holy-day shall be used, and the Collect here given shall follow the Collect of the Day.

THE COLLECT.

Almighty and everlasting God, who hast graciously given to us the fruits of the earth in their season, we yield thee humble

and hearty thanks for these thy bounties, beseeching thee to give us grace rightly to use them to thy glory and the relief of those that need; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Phil. iv. 11.

I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me.

THE GOSPEL. St. John iv. 31.

In the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

Martyrs.

On a Sunday, the Collect, Epistle and Gospel of the Sunday shall be used, and the Collect here given shall follow the Collect of the Day.

THE COLLECT.

Almighty God, by whose grace and power thy holy Martyrs triumphed over suffering and despised death: Grant, we beseech thee, that enduring hardness, and waxing valiant in fight, we may with them receive the crown of everlasting life; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 2 Tim. ii. 4.

No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned except he strive lawfully. The husbandman that laboureth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: wherein I suffer trouble,

as an evildoer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

THE GOSPEL. St. Matt. xvi. 24.

Jesus said unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Confessors and Doctors.

On a Sunday, the Collect, Epistle and Gospel of the Sunday shall be used, and the Collect here given shall follow the Collect of the Day.

THE COLLECT.

O God, who hast enlightened thy Church by the example and teaching of thy Confessors and Doctors: Enrich it evermore, we beseech thee, with thy heavenly grace, and raise up faithful witnesses who by their life and doctrine may set forth to all men the truth of thy salvation; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Tim. vi. 11.

Follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting.

THE GOSPEL. St. Matt. xxv. 14.

The kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them

his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

The following Collect may be used on Saints' Days in the Calendar for which no other Collect is appointed:

Let the glory of thy Saints, O Lord, illumine the dulness of our hearts, that following the examples of their lives on earth, we may shine with them in the everlasting light of heaven; through Jesus Christ our Lord. *Amen.*"

17. The following corrections shall be made in the text of Epistles and Gospels:—

1. In the Epistle of the Thursday before Easter, for the words "eateth and drinketh to himself damnation" there shall be substituted "eateth and drinketh judgment unto himself."

2. In the Epistle of the First Sunday after Easter for the words "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one." there shall be substituted "For there are three that bear witness, the Spirit, and the water, and the blood: and the three agree in one."

3. In the Gospel of the Second Sunday after Easter for the words "one fold" there shall be substituted "one flock."

4. In the Epistle of the 23rd Sunday after Trinity for the words "change our vile body, that it may be fashioned like unto his glorious body" there shall be substituted "change the body of our low estate that it may be like unto his glorious body."

5. In the Epistle of St. Matthew's Day for the words "God of this world" there shall be substituted "god of this world."

6. In the Gospel of St. Simon and St. Jude's Day for the words "The servant is not greater than the lord" there shall be substituted "The servant is not greater than his lord."

18. In THE HOLY COMMUNION.

(A) The following Note shall be prefixed to the Order of Holy Communion after the title:—

"For the avoidance of all controversy and doubtfulness, it is hereby prescribed that notwithstanding anything that is elsewhere enjoined in any Rubric or Canon, the Priest in celebrating the Holy Communion shall wear either a surplice with stole or with scarf and hood, or a white alb plain with a vestment or cope."

(B) The following shall be substituted for the first rubric:—

"*It is convenient that so many as intend to be partakers of the Holy Communion should signify their names to the Curate.*"

(C) In the third rubric the words from "*Provided that*" to the words "*the Canon*" shall be omitted.

(D) After the third rubric there shall be inserted:—

"*And when any person is warned as in the two precedent paragraphs not to come to the Lord's Table, the Minister shall inform him that the case shall be laid before the Bishop of the Diocese without delay, and that pending the judgment of the Bishop he cannot be admitted to the Holy Communion.*

And on every such occasion as is set forth in the three precedent paragraphs, the Minister shall immediately give an account of the case to the Bishop and shall await his directions. And if occasion require, the Ordinary shall proceed against the offending person according to the Canon.

The Priest shall say the Service following in a distinct and audible voice."

The following shall be substituted for the rubric immediately preceding the Ten Commandments and for the Ten Commandments as printed in the Book of Common Prayer :—

"*Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS ; and the people, still kneeling, shall after every Commandment ask God's mercy for their transgression of every duty therein (either according to the letter or according to the spiritual import thereof) for the time past, and grace to keep the same for the time to come, as followeth* :

I. God spake these words, and said ; I am the Lord thy God : Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them nor worship them.

III. Thou shalt not take the Name of the Lord thy God in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God.

V. Honour thy father and thy mother.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness.

X. Thou shalt not covet."

(E) After the end of the Ten Commandments there shall be inserted the following :—

"*The Ten Commandments may be omitted, provided that they be rehearsed at least once on each Lord's Day in Advent and Lent ; and when they are so omitted, then shall follow either*

Our Lord Jesus Christ said : Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength : this is the first commandment. And the second is like, namely this, thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

On these two commandments hang all the Law and the Prophets.

People. Lord have mercy upon us, and write these thy laws in our hearts, we beseech thee.

or else the following:

Priest. Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

Then shall be said the Collect of the day, the Priest standing as before, and first saying,

The Lord be with you.
Answer. And with thy spirit.

Let us pray."

(F) The Collects for the King and the rubric immediately preceding them shall be omitted.

(G) The following rubric shall be substituted for the rubric immediately preceding the Creed :—

"*Immediately after the Collect, he that readeth the Epistle shall say,* The Epistle [*or,* The Lesson] is written in the chapter of , beginning at the verse. *And the Epistle ended, he shall say,* Here endeth the Epistle [*or,* the Lesson]. *Then the Deacon or Priest that readeth the Gospel (the people all standing up) shall say,* The Holy Gospel is written in the chapter of , beginning at the verse. *He that readeth the Epistle or the Gospel shall so stand and turn himself as he may best be heard of the people. And, the Gospel ended, shall be sung or said the Creed following, the people still standing as before.*"

(H) In the first rubric after the Creed, all words after "*observed*" down to "*Excommunications read*" shall be omitted and the following shall be substituted "*And then also (if occasion be) shall notice be given of the Holy Communion or of other services; banns of matrimony may be published, and briefs, citations and excommunications shall be read, and bidding of prayers shall be made,*" and the words "*enjoined or permitted*" shall be inserted before the words "*by the Ordinary of the place.*"

(I) In the second rubric after the Creed, the word "*may*" shall be substituted for the word "*shall*," and after the said rubric the following rubric shall be inserted :—

"*Upon such days as the Minister giveth warning for the celebration of the Holy Communion, he may read to the people at such times as he shall think convenient one of the two Exhortations placed at the end of this Order; and one or other of them shall be read on three several occasions at the least in each year before great Festivals.*"

(J) At the end of the Offertory Sentences the following shall be inserted :—

"Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *Acts* xx.

Offer unto God thanksgiving, and pay thy vows unto the most Highest. *Psalm* l.

I will offer in his dwelling an oblation with great gladness: I will sing and speak praises unto the Lord. *Psalm* xxvii.

Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God. *Gen.* xiv.

I will offer to thee the sacrifice of thanksgiving, and will call upon the Name of the Lord: I will pay my vows unto the Lord in the sight of all his people. *Psalm* cxvi.

All things come of thee, and of thine own have we given thee. 1 *Chron.* xxix."

(K) In the second rubric after the Offertory Sentences, after the word "*sufficient*," there shall be inserted the words "*It is the ancient tradition of the Church to mingle a little Water with the Wine. The Priest may here bid special prayers and thanksgivings. After which the Priest shall say*,"

(L) The first two Exhortations with the rubrics prefixed to them shall be omitted after the prayer "For the whole state of Christ's Church militant here on earth," and shall be inserted after the rubrics at the end of the Order for Holy Communion with the following rubric prefixed :—

"*The Exhortations, to be used when the Minister giveth warning for the Celebration of the Holy Communion.*"

In the first of the said Exhortations, the word "guilt" shall be substituted for "damnation," and the concluding sentence of the second paragraph ("lest after the taking . . . body and soul") shall be omitted.

M In the rubric before the third Exhortation, the word "*may*" shall be substituted for the word "*shall*" and the following Note shall be added :—

"*Note, that if this Exhortation be not read at the time of the celebration of the Communion, it shall, nevertheless, be read to the people by the Curate at such times as he shall think fit, and at the least three times in the year.*"

N In the said third Exhortation the words from "we eat and drink our own damnation" to the words "sundry kinds of death" shall be omitted.

O After the "Comfortable Words" there shall be inserted "the Prayer of Humble Access," and the rubric immediately preceding it, and after the said Prayer there shall be inserted :—

Then shall the Priest stand up, and turning himself to the people say,

The Lord be with you.
Answer. And with thy spirit."

P The asterisk opposite the words "Holy Father," and the inset "* *These words* [Holy Father] *must be omitted on* Trinity Sunday," shall be omitted.

Q The words "Holy, holy, holy" to the words "most High. Amen" shall be printed as a separate paragraph.

R In the rubric before the Proper Preface for Christmas Day, the words "*until* the Epiphany" shall be substituted for "*seven days after*," and the following shall be added :—

"*The same Preface shall be used on the Feasts of the Purification and the Annunciation, the words* "as at this time for us" *being omitted, and the words* "for our salvation" *substituted therefor.*"

S The following Proper Prefaces shall be added after the Proper Preface of Christmastide :—

Upon the Epiphany *and seven days after.*

Through Jesus Christ our Lord; who, in substance of our mortal flesh, manifested forth his glory, that he might bring us out of darkness into his own marvellous light, and from the power of Satan unto God. Therefore with Angels, &c.

Upon the Thursday before Easter.

Through Jesus Christ our Lord; who, having loved his own which were in the world, loved them unto the end, and on the night before he suffered, sitting at meat with his disciples, did institute these holy mysteries, that we, redeemed by his death and Passion, and quickened by his Resurrection, might be made partakers of his divine nature, receiving of his fulness. Therefore with Angels, *&c.*

(T) In the rubric before the Proper Preface for Easter Day, "*until* Ascension Day" shall be substituted for "*seven days after.*"

(U) In the rubric before the Proper Preface for Ascension Day "*until* Whitsunday" shall be substituted for "*seven days after.*"

(V) The following shall be substituted for the Proper Preface for Whitsunday and six days after:—

"Through Jesus Christ our Lord; who, after that he had ascended up far above all the heavens and was set down at the right hand of thy Majesty did as at this time pour forth upon the children of adoption thy holy and lifegiving Spirit, that through his glorious power the joy of the everlasting gospel might go forth into all the world; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son our Saviour Jesus Christ. Therefore with Angels, *&c.*"

(W) The following shall be substituted for the Proper Preface for the Feast of Trinity only:—

"Who with thine only begotten Son and the Holy Ghost art one God, one Lord; in Trinity of Persons and in Unity of Substance; for that which we believe of thy Glory, O Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, *&c.*"

(X) The following shall be added after the Proper Preface of the Feast of Trinity:—

"*Upon the Feast of the Transfiguration.*

Because by the mystery of thine incarnate Word the light of thy glory did shine anew upon mankind; to the intent that we might be transformed into his image from glory to glory. Therefore with Angels, *&c.*"

Upon All Saints' Day, and (except when the Proper Preface of any of the Great Festivals is appointed to be said) upon the Festivals of Apostles and Evangelists, and the Nativity of St. John Baptist.

Who in the righteousness of thy Saints hast given us an ensample of godly living and in their blessedness a glorious pledge of the hope of our calling, that, being compassed about with so great a cloud of witnesses, we also with patience may run the race that is set before us, and with them receive the crown of glory that fadeth not away. Therefore with Angels, &c.

Upon the Consecration of a Church, or Anniversary of the Consecration.

Who, though thy glory is in all the world, and thy greatness is unbounded, dost vouchsafe to hallow for thy Name places meet for thy worship, and through them to stir up in the hearts of thy people the spirit of grace and supplication. Therefore with Angels, &c."

(y) After the Proper Prefaces, the Prayer of Humble Access and the rubric immediately preceding it shall be omitted.

(z) The following shall be substituted for the "Prayer of Consecration":—

"Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again;

Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was betrayed, * took Bread; and, when he had given thanks, † he brake it, and gave it to his disciples, saying, Take, eat, ‡ this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he § took the Cup;

* *Here the priest is to take the Paten into his hands:*

† *And here to break the Bread:*

‡ *And here to lay his hand upon all the Bread.*

§ *Here he is to take the cup into his hand*

§ And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.

and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this § is my Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me.

Wherefore, O Lord and heavenly Father, we thy humble servants, having in remembrance the precious death of thy dear Son, his mighty resurrection and glorious ascension, looking also for his coming again, do render unto thee most hearty thanks for the innumerable benefits which he hath procured unto us; and we entirely desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his Passion.

And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences; through Jesus Christ our Lord, by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end.

And now as our Saviour Christ hath commanded and taught us, we are bold to say:

*Our Father, which art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, in earth as it is in heaven. Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil. For thine is the kingdom, The power, and the glory, For ever and ever. Amen."

**Here shall the People join with the Priest.*

(aa) The following shall be inserted after the "Words of Administration":—

"*When occasion requires, the Minister may, with the consent of the Ordinary, instead of saying all the above Words of Administration to each Communicant, say them first in an audible voice to*

the whole number of them that come to receive the Holy Communion. And then in delivering the Bread to each Communicant he shall say, either The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life, *or* Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving. *And in delivering the Cup to each Communicant he shall say, either* The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life, *or* Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

Or else, with the consent of the Ordinary, he may say the whole form of words once to each row of Communicants instead of saying them to each Communicant severally."

(BB) The following shall be substituted for the first rubric after the "Words of Administration":—

"*If the Consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed. Beginning at the second paragraph with the words* [Hear us, O merciful Father, &c.], *he shall say for the blessing of the Bread,* [who, in the same night that he was betrayed, took Bread, &c.], *or for the blessing of the Cup, if that alone be required,* [who, in the same night that he was betrayed, took the Cup, &c.], *and shall continue the prayer with* [Wherefore, O Lord and heavenly Father, &c.] *down to the end of the third paragraph. And after the words* [benefits of his Passion] *the people shall say* Amen."

(CC) The third rubric after the Words of Administration, "*Then shall the Priest say, &c.,*" the Lord's Prayer, the rubric "*After shall be said as followeth,*" the Prayer "O Lord and heavenly Father, &c.," and the words "*Or this*" shall be omitted, and the following shall be inserted:—

"*After shall be said as followeth:*

V. O give thanks unto the Lord, for he is gracious:
R. And his mercy endureth for ever.

Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son which is the blessed company of all faithful people;

and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

(DD) In the rubric before the Blessing, the word "*the*" shall be inserted before the word "*Bishop.*"

(EE) In the rubric after the Blessing, after the words "*the same,*" the words "*or other Collects contained in this Book or sanctioned by the Ordinary*" shall be inserted.

(FF) At the end of the last Collects the following prayers shall be inserted :—

"O God of the spirits of all flesh, We praise and magnify thy holy Name for all thy servants who have finished their course in thy faith and fear, for the Blessed Virgin Mary, for the holy Patriarchs, Prophets, Apostles, and Martyrs, and for all other thy righteous servants, known to us or unknown; and we beseech thee that, encouraged by their examples, and strengthened by their fellowship, we also may be found meet to be partakers of the inheritance of the saints in light; through the merits of thy Son Jesus Christ our Lord. *Amen.*

O Eternal Lord God, who holdest all souls in life: We beseech thee to shed forth upon thy whole Church in Paradise and on earth the bright beams of thy light and heavenly comfort; and grant that we, following the good example of those who have loved and served thee here and are now at rest, may with them at length enter into the fulness of thine unending joy; through Jesus Christ our Lord. *Amen.*"

(GG) The third rubric after the last Collects shall be omitted.

(HH) The following shall be substituted for the sixth rubric :—

"*And if any remain of the Bread and Wine which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto*

him shall, immediately after the Blessing, reverently eat and drink the same: except so far as is otherwise provided in the Order for the Communion of the Sick."

(11) The following shall be inserted at the end of the ninth rubric:—

"*The Order here provided ought not to be supplemented by additional prayers, save so far as may be ordered or permitted by the Ordinary, nor should the private devotions of the Minister be such as to hinder, interrupt, or alter the course of the service.*"

19. In THE MINISTRATION OF PUBLICK BAPTISM OF INFANTS.

(A) The following shall be substituted for the first rubric:—

"*The Ministers of every parish shall often admonish the people, that they bring their Children to Baptism as soon as possible after birth, and that they defer not the Baptism of their children longer than the fourth or at furthest the fifth Sunday, unless upon a great and reasonable cause.*

It is convenient where possible that Baptism should be administered upon Sundays and other Holy-days, when the most number of people come together; as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the Baptism of Infants every Man present may be put in remembrance of his own profession made to God in his Baptism. Nevertheless (for sufficient cause), Children may be baptized upon any other day."

(B) The following shall be substituted for the second and third rubrics:—

"*And note, that there shall be for every Male child to be baptized two Godfathers and one Godmother; and for every Female one Godfather and two Godmothers. Nevertheless, when three Sponsors cannot conveniently be had, one Godfather and one Godmother shall suffice. Parents, if need so require, may be Sponsors for their own child provided that the Child have one other Sponsor. No person shall be admitted to be a Sponsor who hath not been baptized.*

If the Curate be absent it is lawful that a Deacon baptize Infants.

When there are Children to be baptized, the Parents shall give due notice thereof to the Curate. He shall thereupon appoint the time for the Baptism, which shall be either immediately after the last Lesson, or after the third Collect at Morning or Evening Prayer; or at such other time as he in his discretion shall think fit. And the Priest, coming to the Font (which is then to be filled with pure water), and standing there, shall say,"

Hath this Child been already baptized, or no?

If they answer, No: *then shall the Priest proceed as followeth:"*

(C) In the first prayer, the words "of thy great mercy" to the words "Baptism and," and the words "being delivered from thy wrath," shall be omitted.

(D) In the second prayer, the words "remission of sin" shall be substituted for the words "remission of his sins."

(E) In the Exposition of the Gospel, the word "approveth" shall be substituted for the words "favourably alloweth," and the words "and say" shall be omitted. The following rubric: "*Then shall the Priest and people, still standing, say,*" shall be inserted at the end of the Exposition of the Gospel.

(F) In the prayer "Almighty and everlasting God, heavenly Father," each clause shall begin with a capital letter, and the "Amen" shall be printed in the same type as the prayer.

(G) In the second address to the Godparents, the words "grant *him* remission of sin" shall be substituted for the words "release *him* of *his* sins."

(H) In the first question after the said address, for the words "carnal desires" shall be substituted the words "sinful desires."

(I) In the answer to the last question put to the Godparents, the words "God being my helper" shall be inserted after the word "will."

(J) In the rubric immediately preceding the Lord's Prayer, the words "*the people*" shall be substituted for the word "*all.*"

(K) At the end of the Lord's Prayer there shall be added before the Amen the words "For thine is the kingdom, The power, and the glory, For ever and ever."

(L) In the rubric before the third address to the Godparents, the words "*shall the people stand up, and*" shall be substituted for the words "*all standing* up."

(M) In the last Exhortations the words "in the vulgar tongue" shall be omitted twice.

(N) The following new rubrics shall be added after the rubrics at the end :—

"*When Baptism is administered at Morning or Evening Prayer, then all the Prayers after the third Collect may be omitted, except* The Prayer of St. Chrysostom *and* The grace of our Lord Jesus Christ, &c.

If a Child that hath been privately baptized be brought to the Church at the same time with a Child that is to be baptized, the Priest, having certified the sufficiency of the Private Baptism, shall begin the Order of the Ministration of Publick Baptism of Infants, putting the appointed questions to the Sponsors of both the Children : Save that the question, Wilt thou be baptized in this Faith ? *be not asked of the Sponsors of the Child already baptized. Then, having baptized and received the Child that hath not been baptized, he shall demand the name of the Child that hath been privately baptized and receive him. Which done he shall proceed with the rest of the Order of Publick Baptism.*"

20. The following Order shall be inserted after the Ministration of Publick Baptism of Infants :—

"AN ALTERNATIVE ORDER FOR THE MINISTRATION OF PUBLICK BAPTISM OF INFANTS,

WHICH MAY BE USED BY THE MINISTER WITH THE ASSENT OF THE PARENTS.

The Minister, coming to the Font, shall say,

Hath this Child been already baptized, or no ?

If they answer, No : *Then shall the Minister proceed as followeth :*

Seeing that all men are by nature born in a state of sinfulness ; and that our Saviour Christ saith, None can enter into the

kingdom of God except he be born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, to grant unto *this Child*, that *he* may be baptized with water and the Holy Ghost, and received into Christ's Holy Church, and be made *a* living member of the same.

Let us pray.

Almighty and everlasting God, who by the baptism of thy well-beloved Son Jesus Christ, in the River Jordan, didst sanctify water to the mystical washing away of sin: Mercifully look upon *this Child:* wash *him* and sanctify *him* with the Holy Ghost; that *he* may be received into the ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in love, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. *Amen.*

Or this:

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead: We call upon thee for *this Infant*, that *he*, coming to thy holy Baptism, may receive remission of sin, by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you. So give now unto us that ask; let us that seek, find; open the gate unto us that knock; that *this Infant*, being cleansed and hallowed by thy heavenly washing, may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

Then shall the people stand up, and the Minister shall say,

Hear the words of the Gospel, written by Saint *Mark*, in the tenth Chapter, at the thirteenth Verse:

They brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospel,

Ye hear in this Gospel the words of our Saviour Christ, when he commanded the children to be brought unto him; ye perceive how he took them in his arms, and blessed them. He is the same yesterday, and to-day, and for ever. Doubt ye not therefore, but earnestly believe, that he loveth *this Child*, that he approveth this work of ours in bringing *him* to holy Baptism, that he is ready to receive *him*, to embrace *him* with the arms of his mercy, and to give *him* the blessing of eternal life. Wherefore let us faithfully and devoutly give thanks unto him.

Then shall the Minister and people, still standing, repeat together,

Almighty and everlasting God, heavenly Father, We give thee humble thanks that thou hast called us to the knowledge of thy grace and to faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant* that *he* may be born again, and be made *an heir* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

Then shall the Minister speak unto the Godfathers and Godmothers on this wise,

Dearly beloved, ye have brought *this Child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to cleanse *him*, and to sanctify *him*. Our Lord has promised in his Gospel to grant all these things that ye have prayed for; which promise he for his part will most surely keep and perform.

You, on your part, must undertake on behalf of *this Infant* three things: first, that *he* will renounce the devil and all his works; secondly, that *he* will constantly believe God's holy Word; and thirdly, that *he* will obediently keep his commandments.

I demand therefore,

Dost thou, in the name of this Child, renounce the devil, the world, and the flesh?

Answer. I do.

Dost thou in *his* name profess the Christian faith?

Answer. I do.

Then shall be said by the Minister and Godparents the Apostles' Creed as follows:

I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead; and buried: He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the flesh, and everlasting life after death. Amen.

Dost thou promise in *his* name obedience to God's holy will and commandments?

Answer. I do.

Dost thou in *his* name ask for baptism?

Answer. I do.

Wilt thou help *him* to know and keep these promises?

Answer. I will endeavour so to do, the Lord being my helper.

Then shall the Minister say,

O merciful God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all the evil desires of the flesh may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

Almighty, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, and of the Son, and of

the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctify this Water to the mystical washing away of sin; and grant that *this Child*, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord. *Amen.*

Then shall the Minister take the Child into his arms, or by the hand, and shall say to the Godfathers and Godmothers,

Name this Child.

And then naming it after them he shall dip it in the water or pour water over it, saying,

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the Minister say,

We receive this Child into the congregation of Christ's flock, *and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

* *Here the Minister shall make a Cross upon the Child's forehead.*

Then shall the Minister say,

Seeing now that this Child is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and pray that *this Child* may lead the rest of *his* life according to this beginning.

Then shall be said, all kneeling,

Our Father, which art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, in earth as it is in heaven. Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil. For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Then shall the Minister say,

We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to make *him a member* in the body of thy Son, which is thy Holy Church. Amen.

Grant, O Lord, that *he* by Baptism being buried with Christ in his death, may also be made *partaker* of his resurrection; so that, serving thee here in newness of life, *he* may finally with the rest of thy holy Church be *an inheritor* of thine everlasting kingdom; through Christ our Lord. Amen.

Then the Minister shall say to the Godfathers and Godmothers this exhortation following,

You who have made these promises in the name of *this Child*, must see that *he* be taught the meaning of the promises which *he* hath here made by you, and that *he* learn the things which a Christian ought to know, to believe, and to keep, for the sake of *his* soul's welfare.

See especially that *he* be taught the Creed, the Lord's Prayer, and the Ten Commandments, as set forth in the Church Catechism.

See also that *he* be virtuously brought up to lead a godly and a Christian life.

Take care that *he* be brought to the Bishop at the right time to be confirmed by him, so that strengthened with the gift of the Holy Spirit *he* may come, with due preparation, to receive the most comfortable sacrament of the Body and Blood of Christ.

Always remember that Baptism doth represent unto us our Christian profession, which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us, so should we, who are baptized, die unto sin and rise again unto righteousness, continually mortifying all evil desires, and daily advancing in all virtue and godliness of living.

21. In THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN.

(A) In the title of the Office the words "and the publick Receiving of such as have been privately Baptized" shall be substituted for the words "in houses."

(B) The first rubric shall be omitted.

(C) In the second rubric the words "*The Curate of the Parish shall warn the people that without great cause*" shall be substituted for the words "*And also they shall warn them that without like great cause.*"

(D) In the third rubric the words "*the Lord's Prayer and*" shall be omitted; and after the words "*will suffer*" the words "*concluding with the Prayer*, Almighty, everliving God, whose most dearly beloved Son, Jesus Christ, &c." shall be inserted.

(E) The following rubric shall be substituted for the rubric before the Thanksgiving :—

"*Then, the people kneeling down, the Minister and people shall say the Lord's Prayer; after which the Minister shall give thanks unto God, and say,*"

(F) After the Thanksgiving there shall be added :—

"The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

But when no such lawful Minister can be procured, and extreme urgency shall compel, one of them that be present shall name the Child, and pour water upon it, saying, N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen. *And then they that be present shall say the Lord's Prayer.*"

(G) The rubric after the Thanksgiving shall be amended as follows :—

After the word "*Child*," where it first occurs, the words "*thus privately baptized either by the Minister of the Parish, or by some other Minister, or by one of them that be present*" shall be substituted for the words "*so baptized*," and after the words "*to the intent that*" the words "*the people being certified that it hath been duly baptized, it may be received publicly into the congregation*" shall be substituted for the words from "*if the Minister*" to the end of the rubric.

(H) The words "I certify you that according to the due and prescribed order of the Church *at such a time* and *at such a place* before divers witnesses I baptized this Child" shall be omitted.

(I) The rubric immediately following the aforesaid words shall be omitted, and the following rubric substituted :—

"*If the Child were baptized by any other person, then the Minister who receiveth the Child shall satisfy himself that all hath been well done, and according to due order, concerning the*

Baptism of the Child; to which end he shall, if need so require, examine those who bring the Child to the Church after this manner, inquiring whether the Child was baptized with Water in the Name of the Father, and of the Son, and of the Holy Ghost, and saying,"

(J) For the questions "With what matter was this Child baptized?" and "With what words was this Child baptized?" the following questions shall be respectively substituted:—

"Was this Child baptized with Water?" and "Was this Child baptized in the Name of the Father, and of the Son, and of the Holy Ghost?"

(K) The following rubric shall be substituted for the rubric before the second Certificate:—

"*And if the Minister of the Parish did himself baptize the Child, or finds by the answers of such as bring the Child that the Child was baptized with Water in the Name of the Father, and of the Son, and of the Holy Ghost; then shall he not christen the Child again, but shall receive him as one of the flock of true Christian people, saying thus,*"

(L) In the Certificate, after the word "Child," there shall be inserted "N," the words "and in the wrath of God" shall be omitted, and the words "hath, by the laver of Regeneration in Baptism, been" shall be substituted for "is now, by the laver of Regeneration in Baptism."

(M) After the Certificate the following rubric shall be inserted:—

"*Then, all standing up, the Minister shall read the Gospel as follows,*"

(N) In the prayer "Almighty and Everlasting God," each clause shall begin with a capital letter, and the "Amen" shall be printed in the same type as the prayer.

(O) At the end of the answer to the last question put to the Godparents, the words "God being my helper" shall be added.

(P) At the end of the rubric before the Thanksgiving, the words "*the people kneeling*" shall be added.

(Q) In the rubric before the Exhortation, the words "*the people*" shall be substituted for the word "*all.*"

(R) In the Exhortation, the words "in the vulgar tongue" shall be omitted.

(S) After the Exhortation there shall be inserted the following:—

"*Then shall he add and say,*

"Ye are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, and be further instructed in the Church Catechism set forth for that purpose."

22. In THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS.

(A) In the first rubric, after the words "*the least, by*" there shall be inserted the words "*the Curate.*"

(B) The following rubric shall be substituted for the second rubric:—

"*And if they shall be found fit, they shall each choose three, or at the least two, to be their witnesses, who shall be ready to present them at the Font, immediately after the Second Lesson, or after the third Collect, either at Morning or Evening Prayer, or (if need so require) at such other time as the Curate in his discretion shall think fit.*

It is convenient that Baptism should be administered upon Sundays or Holy-days, or at other times when the most number of people come together."

(C) In the first prayer the words "of thy great mercy" down to the words "thy holy Baptism and" shall be omitted.

(D) In the Exposition of the Gospel, for the word "damned" there shall be substituted the word "condemned," and the words "and say" shall be omitted.

(E) After the Exposition the following rubric shall be inserted: "*Then shall the Priest and people, still standing, say,*"

(F) In the prayer following the Exposition, each clause of the prayer shall be printed so as to begin with a capital letter, and the "Amen" shall be printed in the same type as the prayer.

(G) In the rubric before the Baptism, the word "*witnesses*" shall be substituted for the words "*Godfathers and Godmothers.*"

(H) In the rubric before the Lord's Prayer, the words "*the people*" shall be substituted for the word "*all.*"

(I) In the Lord's Prayer, the words "For thine is the kingdom. The power and the glory, For ever and ever" shall be inserted immediately before the Amen.

(J) Before the Thanksgiving which follows the Lord's Prayer, the following shall be inserted:—

"*Then shall the Priest say one of the following Thanksgivings:*

We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *these persons* with thy holy Spirit, to receive *them* for thine own *Children* by adoption, and to incorporate *them* into thy holy Church. And humbly we beseech thee to grant that *they* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *they* are made *partakers* of the death of thy Son, *they* may also be partakers of his resurrection; so that finally, with the residue of thy holy Church, *they* may be *inheritors* of thine everlasting kingdom; through Christ our Lord. *Amen.*

Or this:

We yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *these persons*, that being now born again, and made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy *servants*, and attain thy promises; through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same Holy Spirit everlastingly. *Amen.*"

(K) In the rubric before the first part of the Exhortation, the words "*the people*" shall be substituted for the word "*all*," and the word "*witnesses*" shall be substituted for the words "*Godfathers and Godmothers.*"

(L) In the first rubric at the end of the Office, the words "*baptized in riper years*" shall be substituted for the words "*thus baptized,*" and the following shall be added :—

"*When Baptism is administered at Morning or Evening Prayer, then all the prayers after the third Collect may be omitted, except* The Prayer of St. Chrysostom *and* The Grace."

(M) After the concluding rubric the following rubrics shall be inserted :—

"*If it be doubtful whether one that is of riper years hath been duly baptized or no, the Priest shall baptize him in the form here appointed, saving that he shall use this form of words:* If thou art not already baptized, N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

When an unbaptized person of riper years is in immediate danger of death, or by reason of infirmity cannot be brought to the Church, if the Minister be satisfied as to his repentance, faith, and desire to be baptized, then the Order of Private Baptism of Children may be used with such changes as the age of the person to be baptized may require."

23. In THE CATECHISM.

(A) The following shall be substituted for the Ten Commandments contained in the answer to the question "Which be they?"

"I. God spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them nor worship them.

III. Thou shalt not take the Name of the Lord thy God in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God.

V. Honour thy father and thy mother.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness.

X. Thou shalt not covet."

(B) The words "and the children of wrath" shall be omitted from the answer to the question "What is the inward and spiritual grace?"

(C) In the first rubric at the end the words "*instruct and examine the children of his parish in this Catechism. And it is expedient also that he should openly in the Church instruct and examine them in some part of it on Sundays and Holy-days either after the Second Lesson at Evening Prayer, or at some other convenient time*" shall be substituted for the words from "*upon Sundays*" to the end of the rubric.

(D) The two final rubrics shall be omitted.

24. In THE ORDER OF CONFIRMATION.

(A) The following shall be substituted for the opening rubrics, the preface, and question :—

"*To the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none shall be Confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short Catechism are contained: which order is very convenient to be observed; to the end that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confess the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have assented unto.*

So soon as children are come to a competent age, and can say in their mother tongue, the Creed, the Lord's Prayer, and the Ten Commandments, and can also answer to such other questions as in the short Catechism are contained; they shall be brought to the Bishop to be confirmed by him.

The Curate shall from time to time make diligent enquiry whether there be any in his parish who, having been baptized,

were not confirmed in their youth; and, if he find any such and think them meet to be confirmed, he shall earnestly move them to prepare themselves to seek God's grace in Confirmation.

And whensoever the Bishop shall give knowledge that he will minister Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them in the manner following. And it is convenient that every one shall have a Godfather, or a Godmother, as a witness of their Confirmation.

The service shall be said from the words "Our help is, &c." down to the laying on of hands by the Bishop, without any interruption by preaching or other instruction, or by the singing of any hymn or anthem.

Upon the day appointed, all that are to be then confirmed, being placed, and standing in order, before the Bishop; he (or some other Minister appointed by him) shall read this Preface following, unless he shall otherwise determine.

Dearly beloved in the Lord, in ministering Confirmation the Church doth follow the example of the Apostles of Christ. For in the eighth chapter of the Acts of the Apostles we thus read:—

They therefore that were scattered abroad went about preaching the word. And Philip went down to the city of Samaria, and preached unto them the Christ. When they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them: only they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.

Holy Scripture doth here teach us that in Confirmation there is an outward sign, the laying on of hands with prayer, the effectual token of an inward grace which is the strengthening gift of the Holy Spirit to those who rightly receive it. And, forasmuch as this gift cometh from God alone, we here present shall make our supplication to Almighty God, as the Apostles did, that he will pour forth his Holy Spirit upon those who in Baptism were made his children by adoption and grace

Furthermore, to the end that this congregation may be certified that you who are now to be confirmed are steadfastly purposed to lead a holy life in the faith of Christ and in obedience to God's will and commandments, and that you yourselves may have always printed in your remembrance what your duties are and how greatly you need the heavenly assistance of the Holy Spirit, the Church hath thought good to order that, before you receive the laying on of hands, you shall openly acknowledge yourselves bound to fulfil the Christian duties to which holy Baptism hath pledged you.

Then shall the Bishop say,

Do ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism, ratifying and confessing the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things, which your Godfathers and Godmothers then undertook for you?

And every one shall audibly answer, I do.

Or else the Bishop shall say,

Do ye here, in the presence of God and of this congregation, renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh, so that ye will not follow nor be led by them?

Answer. I do.

Do ye believe all the Articles of the Christian Faith as contained in the Apostles' Creed?

Answer. I do.

Will you endeavour to keep God's holy will and commandments, and to walk in the same all the days of your life?

Answer. I will."

(B) In the prayer "Defend, O Lord, &c.," the words "[*or this thy Servant*]" shall be omitted.

25. In THE SOLEMNIZATION OF MATRIMONY.

(A) The following rubric shall be substituted for the first rubric:—

"*First the Banns of all that are to be married together must be published in the Church three several Sundays, in the time of Service, when notices are wont to be published; the Curate saying after the accustomed manner,*

I publish the Banns of Marriage between *N.* of —— and *N.* of ——. If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first [*second*, or *third*] time of asking."

(b) After the second rubric ("*And if the persons*, &c.,") the following two rubrics shall be inserted :—

"*Nor shall any be married without Banns first asked, save where Licence is had from Authority, or lawful notice hath been otherwise given.*

And if the persons that are to be married have obtained Licence from Authority to be married without publication of Banns, the Curate shall not solemnize matrimony betwixt them without production of the Licence."

(c) The following shall be substituted for the Exhortation : —

"Dearly beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this man and this woman in holy Matrimony ; which is an honourable estate, instituted of God himself, signifying unto us the mystical union that is betwixt Christ and his Church : which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee ; and is commended in Holy Writ to be honourable among all men, and therefore is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly ; but reverently, discreetly, soberly, and in the fear of God, duly considering the causes for which Matrimony was ordained.

First, it was ordained for the increase of mankind according to the will of God, and that children might be brought up in the fear and nurture of the Lord, and to the praise of his Holy Name.

Secondly, it was ordained in order that the natural instincts and affections, implanted by God, should be hallowed and directed aright : that those who are not called of God to remain unmarried, but by him are led to this holy estate, should continue therein in pureness of living.

Thirdly, it was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity.

Into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace."

(D) The following rubrics shall be substituted for the rubric following the words "for ever hold his peace":—

"*When two or more Marriages are solemnized at the same time, all that follows down to the Psalm shall be said in each case severally.*

Speaking unto the persons that shall be married, the Priest shall say,"

(E) In the rubric after the Delivery of the Ring, before the words "*the Minister shall say*" there shall be inserted the words "(*the Congregation standing*)."

(F) In the prayer "O Eternal God," the words "living faithfully together, they" shall be substituted for the words "as Isaac and Rebecca lived faithfully together so these persons."

(G) The following rubric shall be substituted for the rubric before the Psalm:—

"*Then shall the Priest, followed by the Man and the Woman, go to the Lord's Table; this Psalm being said or sung,*"

(H) In the rubric after the Psalm, the words "*the people kneeling*" shall be inserted after the word "*ended,*" and after the said rubric the words "Let us pray" shall be inserted.

(I) For the prayer "O God of Abraham, &c." there shall be substituted the two following prayers:—

"O God of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts; that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same; through Jesus Christ our Lord. *Amen.*

Look down, O Lord, from heaven, and send thy blessing upon these thy servants; that they obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives' end; through Jesus Christ our Lord. *Amen.*"

(J) The following prayer shall be substituted for the prayer for the gift of children:—

"O merciful Lord, and heavenly Father, by whose gracious gift mankind is increased: Bestow, we beseech thee, upon these

two persons the heritage and gift of children; and grant that they may live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour; through Jesus Christ our Lord. *Amen.*"

(K) In the prayer "O God, who by thy mighty power, &c." the words "after thine own image and similitude create man and woman" shall be substituted for the words "appoint, that out of man (created after thine own image and similitude) woman should take her beginning."

(L) After the Blessing the following rubric shall be inserted:—

"*If there be a Communion, the foregoing prayer and blessing shall be said over the Man and Woman immediately before the final blessing of the congregation.*"

(M) The following rubric shall be substituted for the rubric before the Exhortation:—

"*If there be no Communion, nor sermon declaring the duties of Man and Wife, the Minister shall read some portion of Scripture or he shall say the Exhortation following:*"

(N) After the last rubric the following shall be inserted:—

"*If there be no Communion at the time of the Marriage, the Priest shall dismiss those that are gathered together, saying,*

Let us pray.

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

The Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

The following Collect, Epistle and Gospel may be used at a Marriage:—

THE COLLECT.

Look favourably, O Lord, upon these thy servants who kneel

before thee to ask thy blessing, that they may ever maintain what they this day begin, and that thy grace now bestowed may abide with them to the end; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. v. 20.

Give thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

THE GOSPEL. St. Matt. xix. 4.

Jesus said, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

26. The following Order shall be substituted for the Order for the Visitation of the Sick :—

' THE ORDER FOR THE VISITATION OF THE SICK.

I.

VISITATION.

When any person is sick, notice shall be given thereof to the Curate of the Parish, who shall minister to the sick person after the form following, or in like manner.

When he cometh into the sick person's house, he shall say,

Peace be to this house, and to all that dwell in it.

When he cometh into the sick man's presence he shall say, kneeling down,

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father, which art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, in earth as it is in heaven. Give us this day our daily bread ; And forgive us our trespasses, As we forgive them that trespass against us ; And lead us not into temptation ; But deliver us from evil. *Amen.*

Minister. O Lord, save thy servant ;
Answer. Which putteth *his* trust in thee.
Minister. Send *him* help from thy holy place ;
Answer. And evermore mightily defend *him.*
Minister. Let the enemy have no advantage of *him* ;
Answer. Nor the wicked approach to hurt *him.*
Minister. Be unto *him*, O Lord, a strong tower ;
Answer. From the face of *his* enemy.
Minister. O Lord, hear our prayers ;
Answer. And let our cry come unto thee.

Minister.

O Lord of all grace and blessing, behold, visit and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety ; through Jesus Christ our Lord. Amen.

Hear us, Almighty and most merciful God and Saviour ; extend thy accustomed goodness to this thy servant who is grieved with sickness. Amen.

Sanctify this trial unto *him*, that the sense of *his* weakness may add strength to *his* faith and seriousness to *his* repentance. Amen.

May it be thy good pleasure to restore *him* to *his* former health, that so *he* may live the rest of *his* life in thy fear, and to thy glory. Amen.

And whatsoever the issue that thou shalt ordain for *him*, give *him* grace to be so conformed to thy will, that *he* may be made meet to dwell with thee in life everlasting; through Jesus Christ our Lord. Amen.

II.

Exhortation to Faith and Prayer.

Then shall the Minister exhort the sick person upon such subjects as the following:—

Our Heavenly Father, in his love for all men, uses sickness as a gracious means whereby to correct his children. *Heb.* xii. 6-10.

Our Lord Jesus Christ, ever present with us, is ready to impart to us spiritual strength to use sickness well to the glory of God.

Our Lord, manifested in the Gospel as the healer of disease, is still ready to minister grace for the healing of the body.

Our Lord himself, though sinless, was made perfect through sufferings; and sinful man needs discipline in order to correct and amend in him whatever is amiss in the eyes of our heavenly Father.

The aim of the Christian, whether in health or in sickness, is that God may be glorified in him through Jesus Christ.

There is great honour in suffering if our pain be conformed to the spirit of Jesus Christ; for in the bearing of pain God manifested his will to redeem the world.

In sickness as in health we are to seek constantly the inspiration of God the Holy Ghost, the Spirit of Christ.

Or if need require he shall explain to him some part of the Christian faith. Which explanation ended, he shall say,

I exhort you in the name of God to remember the profession of faith which you made unto God in your baptism, and therefore I shall rehearse to you the Articles of our Faith, that you may show whether you do believe as a Christian man should.

Here the Minister shall rehearse the Articles of Faith, saying thus,

Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary, that he suffered under Pontius Pilate, was crucified, dead; and buried: that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh, and everlasting life after death?

The sick person shall answer,

All this I steadfastly believe. Lord, I believe, help thou mine unbelief.

Thereafter, as occasion serves, the Minister shall instruct the sick person so to order his rule of prayer, for himself and others, that his days of sickness may be a time of faithful and loving intercourse with God.

III.

Exhortation to Repentance.

The Minister shall examine the sick person, whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him; for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health. Then shall the Priest say,

Forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged, without respect of persons, I require you to examine yourself and your

estate, both toward God and man; so that accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgment.

After such examination he shall say,

Remember not, Lord, our offences, neither take thou vengeance of our sins; spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter, in this form or other like,

I confess to God Almighty, the Father, the Son, and the Holy Ghost, that I have sinned in thought, word and deed, through my own grievous fault; wherefore I pray God to have mercy on me. And especially I have sinned in these ways . . . .

After which confession the Priest shall absolve him if he humbly and heartily desire it after this sort,

Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

And then the Minister shall say the Collect following:

Let us pray.

O most merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more: Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him*, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, asswage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him his* former sins, but strengthen *him* with thy blessed Spirit; and, when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. ***Amen.***

IV.

An Act of Prayer and Blessing.

Anthem: O Saviour of the world, who by thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

Psalm 121. *Levavi oculos.*

I will lift up mine eyes unto the hills: from whence cometh my help.

My help cometh even from the Lord: who hath made heaven and earth.

He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

Behold, he that keepeth Israel: shall neither slumber nor sleep.

The Lord himself is thy keeper: the Lord is thy defence upon thy right hand;

So that the sun shall not burn thee by day: neither the moon by night.

The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

The Lord shall preserve thy going out, and thy coming in: from this time forth for evermore.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Or any other Psalm, such as the following: 23, 27, 13, 71 (vv. 1-17), 77, 86, 91, 103, 130, 142, 146.

Anthem: O Saviour of the world, who by thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

Then shall the Minister say (laying his hands upon the sick person if desired),

O Almighty God, who art the giver of all health, and the aid of them that seek to thee for succour: We call upon thee for thy help and goodness mercifully to be shewed upon this thy servant, that being healed of *his* infirmities, *he* may give thanks unto thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

The Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in

earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know and feel, that there is none other Name under heaven given to man, in whom and through whom thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. *Amen.*

And after that shall say,

Unto God's gracious mercy and protection we commit thee. The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

V.

Special Prayers to be Used as Occasion may Serve.

Litany for the Sick or Dying.

O God the Father,
Have mercy.

O God the Son,
Have mercy.

O God the Holy Ghost,
Have mercy.

Remember not, Lord, our offences.
Spare us, Good Lord.

From all evil and sin,
Good Lord, deliver him.

From the assaults of the devil,
Good Lord, deliver him.

From thy wrath, and from everlasting damnation,
Good Lord, deliver him.

In the hour of death,
Good Lord, deliver him.

In the day of judgement,
Good Lord, deliver him.

By the mystery of thine Incarnation,
Save him, O Lord.

By thy Cross and Passion,
Save him, O Lord.

By thy Resurrection and final Triumph,
Save him, O Lord.

That it may please thee to grant him relief in pain ;
We beseech thee to hear us.

To give him such health as is agreeable to thy will ;
We beseech thee to hear us.

That it may please thee to deliver his soul ;
We beseech thee to hear us.

To cleanse him from his sin ;
We beseech thee to hear us.

That it may please thee to receive him to thyself ;
We beseech thee to hear us.

To set him in a place of light and peace ;
We beseech thee to hear us.

To number him with thy saints and thine elect ;
We beseech thee to hear us.

Son of God ;
We beseech thee to hear us.

O Lamb of God ;
Have mercy upon us.

O Lamb of God ;
Grant him thy peace.

For Healing.

O God, who by the might of thy command canst drive away from men's bodies all sickness and infirmity : Be present in thy goodness with this thy servant, that *his* weakness being banished, and *his* health restored, *he* may live to glorify thy holy Name ; through our Lord Jesus Christ. Amen.

For a Sick Child.

O Lord Jesus Christ, who didst with joy receive and bless the children brought to thee, give thy blessing to this thy child : In thine own time deliver *him* from *his* bodily pain, that *he* may live to serve thee all *his* days. Amen.

For one troubled in Conscience.

O Blessed Lord, the Father of mercies and the God of all comfort ; We beseech thee, look down in pity and compassion on thy servant, whose soul is full of trouble : give *him* a right understanding of *himself*, and also of thy will for *him*, that he may neither cast away *his* confidence in thee, nor place it anywhere but in thee ; deliver *him* from the fear of evil ; lift up the light

of thy countenance upon *him*, and give *him* thine everlasting peace; through the merits and mediation of Jesus Christ our Lord. Amen.

For a Convalescent.

O Lord, whose compassions fail not, and whose mercies are new every morning: We give thee hearty thanks that it hath pleased thee to give to this our *brother* both relief from pain and hope of renewed health; Continue, we beseech thee, in *him* the good work that thou hast begun; that, daily increasing in bodily strength, and humbly rejoicing in thy goodness, *he* may so order *his* life and conversation as always to think and do such things as shall please thee; through Jesus Christ our Lord.

For a Dying Child.

O Lord Jesu Christ, the only begotten Son of God, who for our sakes didst become a babe in Bethlehem: We commit unto thy loving care this child whom thou art calling to thyself. Send thy holy angel to lead *him* gently to those heavenly habitations where the souls of them that sleep in thee have perpetual peace and joy, and fold *him* in the everlasting arms of thine unfailing love; Who livest and reignest with the Father and the Holy Ghost, one God world without end. *Amen.*

Commendatory Prayers.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour, for any pains of death, to fall from thee.

Unto thee, O Lord, we commend the soul of thy servant N., that, dying to the world, *he* may live to thee; and whatsoever sins *he* has committed through the frailty of earthly life, we beseech thee to do away by thy most loving and merciful forgiveness; through Jesus Christ our Lord. *Amen.*

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons: We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have con-

tracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee; through the merits of Jesus Christ thine only Son our Lord. *Amen.*

Go forth upon thy journey from this world, O Christian soul. In the Name of God the Almighty Father who created thee. *Amen.*

In the Name of Jesus Christ who suffered for thee. *Amen.*

In the Name of the Holy Ghost who strengtheneth thee. *Amen.*

In communion with the blessed Saints, and aided by Angels and Archangels, thrones and dominions, principalities and powers, and all the armies of the heavenly host. *Amen.*

May thy portion this day be in the new Jerusalem, the abode of peace, and thy dwelling in the heavenly Sion. *Amen.*

NOTE.

The following prayers and passages of Holy Scripture are suitable for use with the sick person: The Collect in the Communion of the Sick, and the Collects appointed for the first, second, and fourth Sundays in Advent, the third, fourth, and sixth Sundays after Epiphany, Ash Wednesday, the second Sunday in Lent, the Sunday next before Easter, the fourth Sunday after Easter, Ascension Day, the Sunday after Ascension, Trinity Sunday, the fourth, sixth, seventh, twelfth, fifteenth, eighteenth, and twenty-first Sundays after Trinity, the Transfiguration, St. Michael and All Angels, St. Luke the Evangelist, and All Saints' Day.

1. Confidence in God: Psalms 27, 46, 91, 121; Prov. 3, 11-26; Isaiah 26, 1-9; 40, 1-11; 40, 25 to end; Lam. 3, 22-41; St. Matt. 6, 24 to end; Rom. 8, 31 to end.
2. Answer to Prayer: Psalms 30, 34.
3. Prayer for Divine Aid: Psalms 43, 86, 143; St. James 5, 10 to end.
4. Penitence: Psalms 51, 130.
5. Praise and Thanksgiving: Psalms 103, 146; Isaiah 12.
6. God's dealing with Man through Affliction: Job 33, 14-30; Heb. 12, 1-11.
7. Christ our Example in Suffering: Isaiah 53; St. Matt. 26, 36-46; St. Luke 23, 27-49.

8. God's call to Repentance and Faith: Isaiah 55.
9. The Beatitudes: St. Matt. 5, 1-12.
10. Watchfulness: St. Luke 12, 32-40.
11. Christ the Good Shepherd: Psalm 23; St. John 10, 1-18.
12. The Resurrection: St. John 20, 1-18; 20, 19 to end; 2 Cor. 4, 13 to 5, 9.
13. Redemption: Rom. 5, 1-11; 8, 18 to end; 1 St. John 1, 1-9.
14. Christian Love: 1 Cor. 13.
15. Growth in Grace: Eph. 3, 13 to end; 6, 10-20; Phil. 3, 7-14.
16. Patience in Suffering: St. James 5, 10 to end.
17. God's Love to Men: 1 St. John 3, 1-7; 4, 9 to end.
18. The Life of the World to come: Rev. 7, 9 to end; 21, 1-7; 21, 22 to end; 22, 1-5.
19. Our Lord's last Discourse before his Passion: St. John 14, 15, 16, 17."

27. In THE COMMUNION OF THE SICK.

(A) In the first rubric the following shall be substituted for all after "for lack of the same," and shall be printed so as to begin a new paragraph:—

"*But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house, then he must give timely notice to the Curate, signifying also, as far as he may, how many there are to communicate with him (which shall be two or one at the least). And a convenient place in the sick man's house, together with all things necessary, having been prepared, the Priest shall there celebrate the Holy Communion, according to the form in this Book prescribed: Save only, that he may at his discretion begin with the Collect, Epistle, and Gospel, and then proceed to the words,* Ye that do truly, *&c.*

The Collect, Epistle and Gospel of the Day may be used in place of the following:

(B) The first and fourth rubrics at the end shall be omitted. The words "*or for lack of company to receive with him*" in the

third rubric shall be omitted. The following rubric shall be substituted for the fifth rubric :—

"*In the time of plague, sweat, or such other contagious sickness, or whenever through fear of infection none of the Parish or neighbours can be gotten to communicate with the sick person, or when, after due pains taken, none can be found to communicate with him, then the Minister alone may communicate with him.*

(c) The following rubrics shall be added at the end :—

"*When it is desirable to administer both kinds together, the Words of Administration shall be said thus :—*

The Body and Blood of our Lord Jesus Christ, which were given for thee, preserve thy body and soul unto everlasting life. Take this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

But when the Holy Communion cannot reverently or without grave difficulty be celebrated in private, and also when there are several sick persons in the Parish desirous to receive the Communion on the same day, it shall be lawful for the Priest (with the consent of the sick person or persons), on any day when there is a celebration of the Holy Communion in the Church, to set apart at the open Communion so much of the consecrated Bread and Wine as shall serve the sick person (or persons), and so many as shall communicate with him (if there be any). And, the open Communion ended, he shall, on the same day and with as little delay as may be, go and minister the same. If the consecrated Bread and Wine be not taken immediately to the sick person, they shall be kept in such place, and after such manner as the Ordinary shall direct, so that they be not used for any other purpose whatsoever.

The consecrated Bread and Wine shall be taken to the sick person in such simple and reverent manner as the Ordinary shall direct.

When the aforesaid provision is not sufficient to secure that any Communicant at his last hour should be able to receive the Holy Communion, the Curate, with the permission of the Ordinary, given in accordance with Canon, or such rules as may be from time to time made by the Archbishops and Bishops in their Convocations, may make further provision to meet the needs of the sick and dying.

Except where extreme sickness shall otherwise require, before he administer the Holy Sacrament, at least the parts of the appointed

Office here named shall be used, namely, the General Confession, *the* Absolution, *and the* Prayer "*We do not presume, &c.,*" *and, after the delivery of the Sacrament of Christ's Body and Blood with the appointed words, the* Lord's Prayer *and the* Blessing. *And immediately thereafter any of the consecrated elements that remain over shall reverently be consumed.*

If any question arise as to the manner of doing anything that is here enjoined or allowed, it shall be referred to the Ordinary for his decision."

28. In THE ORDER FOR THE BURIAL OF THE DEAD.

(A) In the first rubric the words "*or in the act of committing any grievous crime*" shall be inserted after the word "*excommunicate,*" and at the end of the rubric there shall be added :—

"*If question arise as to whether this Office should be used for the burial of any person, reference shall (if time and opportunity permit) be made to the Bishop, who shall decide the question.*"

(B) Immediately before the rubric before the Psalms the following shall be inserted :—

"***Then shall be said or sung :***

O Saviour of the world, who by thy Cross and precious Blood hast redeemed us : Save us and help us, we humbly beseech thee, O Lord."

(C) In the rubric before the Psalms, the word "*more*" shall be substituted for the word "*both.*"

(D) After the second Psalm (*Domine refugium*) the following Psalms shall be added and printed in full : Psalm 23 (*Dominus regit me*) and Psalm 130 (*De profundis*).

(E) After the Psalms the following shall be inserted : —

"***Then shall be said or sung :***

O Saviour of the world, who by thy Cross and precious Blood hast redeemed us : Save us and help us, we humbly beseech thee, O Lord."

(f) The following words shall be omitted from the Lesson 1 Cor. xv. 20 :—

"For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die. Be not deceived; evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame."

(g) After the Lesson 1 Cor. xv. 20 the following shall be inserted :—

"*Or* 2 Cor. iv. 16, and part of v.

Though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment

seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad.

Or 1 Thess. iv. 13.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

(H) In the Words of Committal the words "the body of our low estate" shall be substituted for the words "our vile body."

(I) After the Words of Committal, the following shall be added :—

"*Or*

We commend into thy hands of mercy, most merciful Father, the soul of this our *brother* departed, and *his* body we commit to the ground, earth to earth, ashes to ashes, dust to dust; and *we* beseech thine infinite goodness to give us grace to live in thy fear and love and to die in thy favour, that when the judgment shall come which thou hast committed to thy well beloved Son, both this our *brother* and we may be found acceptable in thy sight. Grant this, O merciful Father, for the sake of Jesus Christ, our only Saviour, Mediator, and Advocate.

(J) After the words "they rest from their labours" the following words shall be added :—

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."

(K) The following shall be substituted for all which follows the Lord's Prayer :—

"*The following Versicles and Responses may then be said:*

Priest. Enter not into judgment with thy servant, O Lord:
Answer. For in thy sight shall no man living be justified.

Priest. Grant unto *him* eternal rest:
Answer. And let perpetual light shine upon *him*.

Priest. We believe verily to see the goodness of the Lord:
Answer. In the land of the living.

Priest. O Lord, hear our prayer:
Answer. And let our cry come unto thee.

Then shall be said one or more of the following Prayers, the Priest first saying,

Let us pray.

Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity: We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

The Collect.

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him: We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our *brother* doth; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

Blessed Lord, who art the Father of mercies and the God of all consolation: We beseech thee of thy great goodness, to comfort those who by the death of this our *brother* are sorely bereaved; and teach us so to number our days that, while we live here, we may seriously apply our hearts to that holy

and heavenly wisdom, which may in the end bring us to life everlasting; through the merits of Jesus Christ, thine only Son our Lord. *Amen.*

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord: Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee; through Jesus Christ our Lord. *Amen.*

Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve: Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*"

(L) The following rubrics shall be added at the end:—

"*The whole of this Order, with the exception of the Anthem* Man that is born, *&c., the Words of Committal, and the Short Lessons,* I heard a voice, *&c., and* Now unto the King, *&c., may be said in the Church. Or, if occasion require, the whole of the Order, save the Words of Committal, may be said in the Church.*

The Priest, with the consent of the mourners, may after the opening sentences say first that part of this Order which is appointed to be said at the grave, and then go to the Church to read the Psalm and Lesson and the remainder of the Service.

When there is a special celebration of the Holy Communion on the day of the Burial, the Priest shall use the Collect appointed in this Order, or the Collect for Easter Even, and for the Epistle 1 Thess. iv. 13-18 ("I would not have you . . . . these words"). *and for the Gospel* St. John vi. 37 to 41 ("Jesus said, All that the Father . . . . heaven"), *or* St. John v. 24-29 ("Jesus said, Verily, verily, ... the resurrection of judgment"*).

* The word "judgement" is substituted for the word "damnation" in the Authorized Version.

When a child is buried at the same time with an adult person one or more of the prayers provided in The Order for the Burial of a Child *may be said before* The grace of our Lord Jesus Christ.

If need so require, the Priest on coming to the Grave shall say the prayer following:

O God, the Father of our Lord Jesus Christ, vouchsafe, we beseech thee, to bless this grave in which we are about to lay the body of thy servant, through the same thy blessed Son, who is the resurrection and the life, and who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen."

29. The following Orders shall be inserted after the Order for the Burial of the Dead:—

"AN ORDER WHICH MAY BE USED FOR THE BURIAL OF A BAPTIZED CHILD.

The Priest and Clerks meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say, or sing,

I am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. *St. John* xi. 25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job* xix. 25, 26, 27.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. 1 *Tim.* vi. 7. *Job* i. 21.

He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom. *Isaiah* xl. 11.

After they are come into the Church shall be read this Psalm.

Psalm 23. *Dominus regit me.*

The Lord is my shepherd: therefore can I lack nothing.

He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

He shall convert my soul: and bring me forth in the paths of righteousness, for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me: thou hast anointed my head with oil, and my cup shall be full.

But thy loving-kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Then shall follow this Lesson,

St. Mark x. 13.

And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

When they come to the Grave, while the Corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing:

Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins are justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

Then, while the earth shall be cast upon the Body by some standing by, the Priest shall say,

Forasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of this dear child here departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ; who shall change the body of our low estate, that it may be like unto his glorious body, according to the mighty working whereby he is able to subdue all things to himself.

Then shall be said or sung,

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

Then shall the Priest say,

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come, Thy will be done, in earth as it is in heaven. Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil. *Amen*

The following Versicles and Responses may then be said:

Priest. Grant unto *him* eternal rest:
Answer. And let perpetual light shine upon *him.*
Priest. We believe verily to see the goodness of the Lord
Answer. In the land of the living.
Priest. O Lord, hear our prayer:
Answer. And let our cry come unto thee.

Then shall be said one or more of the following prayers, the Priest first saying,

Let us pray.

We commend into thy hands of mercy, most merciful Father.

the soul of this thy child departed; beseeching thine infinite goodness to give us grace to live in thy fear and love, and to die in thy favour; that at the general Resurrection in the last day we, together with *him*, may be found acceptable in thy sight; and may hear these most sweet and comfortable words: Come to me, ye blessed of my Father, possess the kingdom which hath been prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

O Lord Jesu Christ, who didst take little children into thine arms and bless them: Open thou our eyes, we beseech thee, to perceive that it is of thy goodness that thou hast taken this thy child into the everlasting arms of thine infinite love; who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

O God, whose ways are hidden and thy works most wonderful, who makest nothing in vain and lovest all that thou hast made: Comfort thou thy servants, whose hearts are sore smitten and oppressed; and grant that they may so love and serve thee in this life, that together with this thy child, they may obtain the fulness of thy promises in the world to come; through Jesus Christ our Lord. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

AN ORDER WHICH MAY BE USED WHEN THE PRAYER BOOK SERVICE MAY NOT BE USED.

The Priest, meeting the Corpse at the entrance to the Churchyard, and going before it towards the Grave, shall say,

Psalm 130. *De profundis.*

Out of the deep have I called unto thee, O Lord: Lord, hear my voice.

O let thine ears consider well: the voice of my complaint.

If thou, Lord, will be extreme to mark what is done amiss: O Lord, who may abide it?

For there is mercy with thee: therefore shalt thou be feared.

I look for the Lord; my soul doth wait for him: in his word is my trust.

My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

And he shall redeem Israel: from all his sins.

When they come to the Grave shall be said,

Psalm 90. *Domine, refugium.*

Lord, thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as thou scatterest them they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years; yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even there after as a man feareth, so is thy displeasure.

So teach us to number our days: that we may apply our hearts unto wisdom.

Then may be read St. John v. 25.

Jesus said, Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and

shall come forth; they that hath done good, unto the resurrection of life; and they that hath done evil, unto the resurrection of judgment.

When the Corpse has been laid in the Grave, the Priest shall say,

O Lord, deal not with us after our sins.

Answer. Neither reward us after our iniquities.

We humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

Then the Priest shall say,

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking: We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all for evermore. *Amen.*

AN ORDER FOR THE BURIAL OF AN UNBAPTIZED CHILD.

On the way to the Grave the following sentences may be said.

God made not death: neither delighteth he when the living perish. He created man for incorruption: and made him an image of his own proper being. (*Wisd.* i. 13. ii. 23.)

Despair not then, seeing that thou art far from being able to love his creature more than he. For as his majesty is, so also is his mercy. (*Ecclus.* ii. 18.)

He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom. (*Is.* xl. ii.)

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. (*Job* i. 21.)

When they come to the Grave shall be said,

Psalm 23. *Dominus regit me.*

The Lord is my shepherd: therefore can I lack nothing.

He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

He shall convert my soul: and bring me forth in the paths of righteousness, for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me: thou hast anointed my head with oil, and my cup shall be full.

But thy loving kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Glory be to the Father and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Then may be read one of the following,

St. Matt. xviii. 10.

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have

an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Baruch iv. 19.

Go your way, O my children, go your way: for I am left desolate. I have put off the clothing of peace, and put upon me the sack-cloth of my prayer: I will cry unto the Everlasting in my days. Be of good cheer, O my children, cry unto the Lord, and he shall deliver you from the power and hand of the enemies. For my hope is in the Everlasting, that he will save you; and joy is come unto me from the Holy One, because of the mercy which shall soon come unto you from the Everlasting our Saviour. For I sent you out with mourning and weeping: but God will give you to me again with joy and gladness for ever.

As the body is being laid in the Grave shall be said,

Unto God's loving mercy we commit this child, that he may grant *him* a share in the unsearchable riches of the redemption wrought by his Son, our Lord and Saviour Jesus Christ. Amen.

Then shall the Priest say,

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come, Thy will be done, in earth as it is in heaven. Give us this day our daily bread: And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation: But deliver us from evil. *Amen.*

Let us pray.

O God, whose ways are hidden and thy works most wonderful, who makest nothing in vain and lovest all that thou hast made: Comfort thou thy servants, whose hearts are sore smitten and oppressed; and grant that they may so love and serve thee in this life, that together with this thy child, they may obtain the fulness of thy promises in the world to come; through Jesus Christ our Lord. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*"

29. In THE CHURCHING OF WOMEN.

In the opening address, the words "to preserve you" shall be substituted for the words "hath preserved you."

In the Psalm (*Dilexi quoniam*) the following shall be omitted :—

"I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars. What reward shall I give unto the Lord: for all the benefits that he hath done unto me? I will receive the cup of salvation: and call upon the Name of the Lord. I will pay my vows now in the presence of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord."

After the final prayer there shall be inserted :—

"*Then shall the Priest say to the Woman,*

"Unto God's gracious mercy and protection we commit thee. The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee and give thee peace, both now and evermore. *Amen.*"

30. In the COMMINATION.

(A) The following shall be substituted for the first rubric :—

"*The Priest, standing in the Reading Pew or Pulpit, shall say.*"

(B) The following shall be substituted for from "instead whereof," in the first Exhortation, down to the end of the second Exhortation :—

"Wherefore, lest by disuse of the said discipline God's judgment upon sin be lightly regarded, it is thought good that at this time (in the presence of you all) it should be declared that God will surely judge them that transgress his holy Commandments; and that ye, imploring his mercy, should answer *Amen* in token that ye assent and submit to his righteous condemna-

tion: To the intent that being admonished of the great indignation of God against sinners ye may the rather be moved to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from such vices for which ye affirm with your own mouths the judgment of God to be due.

The Lord our God is one Lord: them that serve other gods, God shall judge.

And the people shall answer and say,

Amen. Lord, have mercy upon us.

Minister. Idolaters and all them that worship God's creatures, God shall judge:

Answer. Amen. Lord, have mercy upon us.

Minister. Blasphemers and all them that take God's Name in vain, God shall judge:

Answer. Amen. Lord, have mercy upon us.

Minister. The Lord's day is holy; them that profane it, God shall judge:

Answer. Amen. Lord, have mercy upon us.

Minister. Him that honoureth not his father or his mother, and them that are lawless or seditious, God shall judge:

Answer. Amen. Lord, have mercy upon us.

Minister. Murderers and all them that are malicious or cruel, God shall judge:

Answer. Amen. Lord, have mercy upon us.

Minister. Adulterers and fornicators and all unclean persons, God shall judge:

Answer. Amen. Lord, have mercy upon us.

Minister. Robbers and thieves and them that defraud, God shall judge:

Answer. Amen. Lord, have mercy upon us.

Minister. False witnesses and all evil speakers, liars and slanderers, God shall judge:

Answer. Amen. Lord, have mercy upon us.

Minister. Covetous persons and extortioners and them that grind the faces of the poor, God shall judge:

Answer. Amen. Lord, have mercy upon us, and lay not these sins to our charge.

Minister.

Now seeing that all they are condemned who do err and go astray from the Commandments of God; let us (remembering the dreadful judgment hanging over our heads, and always ready to fall upon us) return unto our Lord God, with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of repentance. For it is a fearful thing to fall into the hands of the living God and to hear the terrible voice of his most just judgment which shall be pronounced upon obstinate sinners when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth. Although we have sinned, yet have we an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us then return unto him, who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we submit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the extreme malediction which shall light upon them that shall be set on the left hand: and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: Unto which he vouchsafe to bring us all, for his infinite mercy. *Amen.*"

31. In THE PSALMS OF DAVID.

(A) In Psalm 14. Verses 5 to 7, both inclusive, shall be omitted.

(B) In Psalm 55. Verse 16 shall be omitted.

(C) The whole of Psalm 58 shall be omitted.

(D) In Psalm 68. Verses 21 to 23, both inclusive, shall be omitted.

(E) In Psalm 69. Verses 23 to 29, both inclusive, shall be omitted.

(F) In Psalm 109. Verses 5 to 19, both inclusive, shall be omitted.

(G) After Psalm 112 there shall be inserted the words "Evening Prayer," and these words shall be omitted after Psalm 113.

(H) In Psalm 137. Verses 7 to 9, both inclusive, shall be omitted.

(I) In Psalm 140. Verses 9 and 10 shall be omitted.

(J) After Psalm 140 there shall be inserted the words "Evening Prayer," and these words shall be omitted after Psalm 141.

(K) In Psalm 141. Verses 7 and 8 shall be omitted.

(L) Arabic figures shall be used throughout in the numbering of the Psalms.

32. In the FORMS OF PRAYER TO BE USED AT SEA.

After the second Collect there shall be inserted :—

"*The following Prayer may be used in ships other than ships of war :*

O Eternal Lord God, who alone spreadest out the heavens and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end: Be pleased to receive into thy almighty and most gracious protection the persons of us thy servants and the ship in which we sail. Preserve us from the dangers of the sea, that we may reach in safety the land to which we go, and with a thankful remembrance of thy mercies may praise and glorify thy holy Name; through Jesus Christ our Lord. *Amen.*"

At the Burial of their Dead at Sea.

In the Words of Committal the words "the body of our low estate" shall be substituted for the words "our vile body."

33. In THE MAKING OF DEACONS.

(A) In the Litany, the rubric preceding the Lord's Prayer, and all that follows it down to the end of the prayer "We humbly beseech thee, O Father, &c.," shall be omitted.

(B) For the question and answer :—

"*Bishop.* Do you unfeignedly believe all the Canonical Scriptures of the Old and the New Testament?

Answer. I do believe them."

the following question and answer shall be substituted :

"*Bishop.* Do you unfeignedly believe all the Canonical Scriptures of the Old and the New Testament, as given of God to convey to us in many parts and in divers manner the Revelation of himself which is fulfilled in our Lord Jesus Christ?

Answer. I do."

34. In THE ORDERING OF PRIESTS.

In the Second Gospel, the words "one flock" shall be substituted for the words "one fold."

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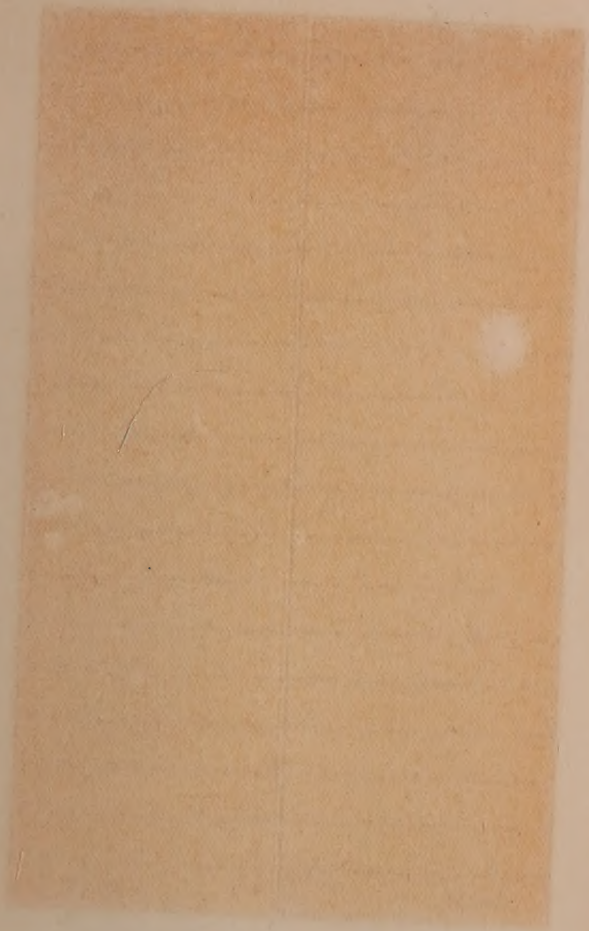

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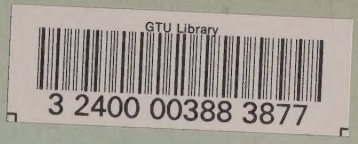

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